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ST. LUKE'S EPISCOPAL CHURCH

Durham, North Carolina

1956 - 1991

Harry D. Hollingsworth



1737 Hillandale Road
Durham, North Carolina
1992

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Hollingsworth, Harry D.
St. Luke's Episcopal Church,
Durham, North Carolina,
1956-1981

ST. LUKE'S EPISCOPAL CHURCH

Durham, North Carolina

1956 - 1981

With supplements for

1982 - 1986

and

1987 - 1991

Harry D. Hollingsworth

1737 Hillandale Road
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Preface

The congregation of St. Luke's Episcopal Church at Durham thanks Harry Hollingsworth for the labor of love he gave us as he pored over the vestry minutes from the past twenty-five years and added his personal knowledge of the church along with that of others to write this history. We thank also the many other parishioners for their time and money which helped to make this history possible.

Ernst W. Greup
25th Anniversary Co-chairman

Carolyn H. Satterfield
25th Anniversary Co-chairman

Robert C. Johnson, Jr.
Rector

* * * *

An endless vision gripped them. Their ardor, circumscribed only by their convictions, self-confidence and elastic optimism, saw opportunities where others only saw trials and adversity.

They envisioned a distant reward, a reward that would reinvigorate their minds and souls to their Christian ideals and commitment; a reward that would be an outward manifestation to internal ordinances by "stated calls to worship and salutary influence of example."

They wanted to build a church, not just a building in which to hold services, not just a building that would recall the poem:

"I do not love the Sabbath,
The soapsuds and the starch,
The troops of solemn people
Who to Salvation march."

They wanted a church invested with the thoughts expressed by Martin Luther who wrote:

"A mighty fortress is our God,
A bulwark never failing..."

* * * *

St. Luke's traces its ancestry, as do the other Episcopal churches in Durham, to one man, Joseph Blount Cheshire, who later became diocesan bishop.

When Mr. Cheshire, a newly ordained deacon, was serving a church in Chapel Hill, he learned of a small group of Episcopalians residing in Durham who wished to found a church.

He walked from Chapel Hill to Durham on May 26, 1878, to hold the first service for this congregation.

The work he organized there flourished sufficiently by 1881 to enable the erection of a church building on the present site of St. Philip's Church at Main and Queen Streets.

This original Episcopal Church in Durham later became the Mother Church to all other Episcopal churches in Durham.

The germ for establishing St. Luke's developed from a survey made in 1951 by Dr. Joseph Moore of the Episcopal Church's National Council.

Dr. Moore, a specialist in urban development, concluded in his survey that a new Episcopal church should be located in the then-growing northern section of Durham and more particularly in the expanding Watts Hospital section.

His conclusions lay dormant until early 1955 when Bishop Edwin A. Penick discussed with the Rev. Thomas T. Edwards, then rector of St. Philip's, the possibility of forming a new mission in Durham.

Their talks culminated October 23, 1955, when approximately 40 parishioners of St. Philip's Church -- most of whom were living in the Watts Hospital section of Durham -- met at St. Barbara's Hellenic Orthodox Church on Watts Street.

It was a pleasant fall night. Durham residents that day had enjoyed a high temperature of 70 degrees and the low was to dip only to 38 degrees, a figure not reached, though, until long after the participants in the meeting had gone home.

It was, too, a day of some heartbreak for Duke and Carolina football faithful. Duke, ranked fifth in the nation, had fallen the day before to Pitt by a stunning 26-7 score and Carolina had been bushwhacked by Wake Forest by a 25-0 score.

President Dwight D. Eisenhower was recovering from a heart attack, 575,000 people had attended the State Fair in Raleigh the previous week, Ellis-Stone was advertising ladies' Rothmoor coats and suits from \$59 to \$79 and no American troops were in combat, the Korean War having ended in 1953.

As a result of this meeting, 16 people signed a declaration of intent to support a new mission for a period of one year for an as yet unnamed Episcopal congregation.

Church records and memories of those who attended the meeting indicate the 16 who signed were: Clara Gene Williamson; Mr. and Mrs. James A. Belvin (Belvin recalls

that he was unable to attend the meeting because of an Army reserve meeting, but later signed the letter); Mrs. Barbara Schiebel; Mrs. J. T. (Virginia) Carter; Mr. and Mrs. Harvey Bird; Mr. and Mrs. Sam Nichols; Dr. and Mrs. William Bates, Dr. and Mrs. Charles Keith; Mr. and Mrs. C. R. Baucom and Mrs. James H. (Fannie) White.

Edwards, as chairman of the meeting and rector of St. Philip's Church, appointed a temporary steering committee of Dr. Bates as warden, Dr. Keith as treasurer, Baucom as clerk; and Mrs. Carter and Mrs. Nichols as members-at-large.

This committee convened on November 2 and again on November 16 in preparation for a congregational meeting on November 20, 1955, when the name St. Luke's was adopted.

Minutes from these first two meetings show that the Hellenic church had offered its property as a temporary home for the mission and that three names would be placed in nomination for a church name. The names were St. Luke's, St. Barnabas and Epiphany.

(Fifteen years later, St. Luke's was to remember the support given its early efforts by presenting a special greeting to St. Barbara's on the consecration of its building. Also, in a strange turn of fate, the Rev. J. E. C. (Ted) Harris, St. Luke's rector in November 1970, represented the Durham Ministerial Association for the service.)

At the congregational meeting on November 20 two other names were submitted from the floor -- St. Steven's (the name as recorded in the minutes though the normal spelling is St. Stephen's) and All Saints.

Records do not indicate how many people attended the meeting, but 22 of the 26 votes cast were registered for St. Luke's. Two votes were cast for St. Steven's (Stephen's) and two votes for All Saints. No one voted for the other two suggested names -- St. Barnabas and Epiphany.

Naming of St. Luke's was recognized in the weekly (Nov. 27-Dec. 3, 1955) "Epistle To The Philippians" distributed to St. Philip's communicants. Edwards wrote:

"If you think it is hard to find a name for a child, you should try to name a mission of the Church! But at last the new mission does have a name, and it is St. Luke's. St. Luke's was chosen because of the interest which this gospel shows in medicine, leading some scholars to believe that the author must have been a physician, and because of the proximity of the mission to Watts Hospital. . . . The name seemed so perfectly appropriate for a church in this vicinity (which we have constantly referred to as 'the Watts Hospital section') that the congregation would not hear of any other. St. Luke's it is, and so we see the birth of a new congregation, a real milestone in the history of the Church in Durham."

Commitment of the small group, however, to organize a new church had already been demonstrated before an official name had been selected or even before the first meeting of its steering committee.

The first service was held at the Hellenic church on October 30 with ministry being provided by the clergy

at St. Philip's, Edwards and the Rev. Robert M. Watson Jr., then assistant rector at St. Philip's and destined to become priest-in-charge in September 1956.

A question exists even until today whether 30 or 31 Episcopalians signed the petition for organizing St. Luke's mission. Minutes of the November 2 meeting show that Dr. Bates as warden reported 31 had signed. Votes recorded at the meeting indicate 26 attended the meeting.

In February 1959 Watson, in reporting on the church's progress in the first three years, wrote "thirty people signed the declaration of intention."

Thirty names, in fact, did appear on the petition submitted to Bishop Penick and the Standing Committee of the Diocese of North Carolina when St. Luke's applied for organized status. Mission status was granted February 19, 1956, four months after the October 23, 1955, session when approximately 40 people gathered to talk about a new church.

The petition to the bishop and the standing committee read:

"To the Bishop and Standing Committee of the Diocese of North Carolina.

"In accordance with the provisions of Canon XXVII, Section 2, of the Diocese of North Carolina, we, the undersigned, wishing to found a new congregation in the Watts Hospital section of Durham, N. C., and having secured the approval of the rector and vestry of St. Philip's Church do hereby petition the Annual Convention of this Diocese to

be admitted as a Mission in Union with the Convention."

The petition was signed by C. R. Baucom, Dorothy M. Baucom, Sarah I. Shackelford, Charles W. Shackelford Jr., Florence Blakely, Jane Maronic, Hattie Mae Shackelford, Charles Walton Shackelford Sr., Barbara F. Schiebel, Clara Gene Williamson, Virginia R. Carter, Betty Baucom, Charles H. Keith, H. H. Lewis, Fanchon S. Lewis, Mary L. Lewis, Julia M. Z. Keith, William M. Bates, Anne C. Bates, James A. Belvin, Dorothy C. Belvin, Marjorie C. Nichols, Samuel M. Nichols, Frederica D. Davis, Mrs. W. B. Warren (Hannah F.), Elizabeth M. Shaban, Burke Matthews, Janet Shaban, Mary Carol McWhirt and Joseph R. McWhirt (by MCM).

The vision of the original 16 was beginning to materialize. They had a church name, 30 adult communicants with their numerous children, a temporary home with the Hellenic congregation, a busy, dedicated mission committee and an unbounded zeal to press forward. They had no full-time leader.

That question was resolved shortly after mission status was granted when it was announced in April 1959 that Watson would become priest-in-charge on September 1. Watson had played an integral part from his post as assistant rector of St. Philip's in guiding, advising and counseling in numerous ways the framers of St. Luke's.

A few key members learned earlier at a meeting in Harvey's Cafeteria, a popular dining place on Main Street, that Watson would be appointed.

In years following, those who attended the meeting recalled their delight along with the back pounding and handshakes that accompanied Edwards' statement: "How would you like 'Old Man Watson' to be your priest?"

St. Philip's and St. Luke's were Watson's first two assignments after completing Virginia Theological Seminary in Alexandria, Va. He also studied at the University of North Carolina in Chapel Hill and Guilford College in Greensboro.

A native of Leaksville, he had served two years with the U. S. Army in the South Pacific during World War II as a member of an amphibious engineer unit.

He had also worked in the passenger traffic department of the Seaboard Railway for one year before entering the seminary. At the time of his appointment to St. Luke's, he and his wife, the former Eileen Meacham of Elizabeth, N. J., and Baltimore, had two daughters, Kathleen, 5, and Meredith, 2.

Even though Watson would not officially become priest-in-charge until September 1956, immediate steps were taken to secure property for a church.

Negotiations for the property at 908 West Club Boulevard were soon completed and on July 30, 1956, the trustees of the diocese were conveyed the property from J. B. Rhine and Lousia Ella Rhine. A sum of \$18,500 was paid for the property.

On August 2, 1956, St. Luke's borrowed \$17,000 from Security Savings & Loan Association. The property, contain-

ing a large frame house, consisted of more than four acres.

The property was not transferred to St. Luke's until March 17, 1967, since church canons provided that trustees be named.

By November 19, 1956, communicants, in a display of cooperative spirit and back-bending work, had renovated the old house and a formal opening was observed with Bishop Penick in attendance.

Practically all of the renovation work was done by communicants at night and at other times when they had time to contribute their skills and labors.

Partitions were ripped out, walls cleaned and painted, floors scrubbed, sanded and refinished, and an office prepared for a priest and later a part-time secretary--all the work necessary for converting the large, old frame house into a serviceable church.

Members still marvel at some of the things they found, including an ingeniously rigged brick wall in the basement that swung open to reveal a hiding place for moonshine. The house in its earlier days had been occupied by a well-known Durham bootlegger.

Purchase of the property was duly reported to St. Philip's Parish by Edwards in his "Letter to the Philip-pians" on June 3, 1956.

His report said:

"One of the most momentous steps ever taken by the Episcopal Church in Durham was taken by the congregation

of St. Luke's Mission at its last meeting.

"After two hours of pro and con discussion, during which every aspect of the transaction was aired, the congregation voted unanimously, with everyone voting, to purchase the W. B. Julian property at 908 West Club Boulevard and the J. B. Rhine property, which adjoins the rear of the Julian property, as the future site and home of this church. As this issue of the 'Epistle' is being written, word has come that the contracts have been signed. One of the most beautiful sites in town is ours.

"Together these properties form one tract of land in the shape of a rectangle comprising over four acres. It has 205 feet frontage on Club Blvd. and extends northward more than 1,000 feet. In addition to this, the church has secured a 75-foot entrance to the rear of the property from Duke Street which should prove very valuable and advantageous whenever Duke Street is opened all the way through. This means that the church will have two addresses and two entrances, one on Club and one on Duke, two of the busiest thoroughfares in the city. And yet the noise should not bother us, for we have the protection of a row of houses between our property and Duke Street. It would be hard to imagine a more suitable location; those of you who have been interested in real estate in the Watts Hospital area know that there is practically none to be had, so it is almost a miracle that this magnificent tract of over four acres should be waiting for St. Luke's to come along and buy

it! Had we not bought this property, it would have been necessary to go out into the country, a thing which no one wanted to do. This was the only property worth considering, yet it was also the best for our purposes that could be found. It seems as if it must have been held specially for our church.

"Now, not only is the property ideally located and full of natural beauty and usefulness, but it also has a large house on it--a house in excellent condition that can be used for a long time as headquarters, with plenty of room for offices and classrooms. (Permission has been granted by the authorities to use the upstairs for classes, provided we install a fire escape.) Some of you might wonder about the wisdom of investing money in an old house--and this is an old house, though a good one--which might have to be razed before a permanent building could be erected. But that is just the point: this house will not have to be razed; when the time comes to build, the house can be rolled back to the rear of the property where it will continue to serve a useful purpose, and the permanent building can be erected on the choicest spot fronting on Club Blvd.

"This purchase has been enthusiastically approved by the Diocese, both by the Bishop and the Department of Missions, whose permission must be given before any property can be purchased by a diocesan mission. When we took the Bishop to see it, we halfway expected him to raise objections to our buying an old house. Instead, he said that many churches had done the same thing, and he pointed out

that it could be used for years. When we mentioned the price, which is steep, he remarked 'you couldn't buy that much land for that price in Raleigh.' Finally, when we asked him about the possibility of help from the North Carolina Foundation, he said that though he could not speak for it, he did not see why we should not hope for some help.

"It was not an easy decision for this small congregation to make; the price was not cheap, the means were definitely limited. But what was the alternative? The congregation realized that it had to have a place of its own, a definite project to tie into, a concrete goal to aim at, if they were to make any progress at all. So it was either buy this property or give up the idea of a new mission altogether, and that was out of the question. Having once laid our hand to the plough, we could not look back. The people of St. Luke's have shown an extraordinary courage, zeal, and willingness to sacrifice for an ideal that we all have come to cherish. There is no denying the weight of the burden which they have taken upon their shoulders, but it is a burden that they will bear gladly because they have faith that they are doing the right thing and that their efforts will be crowned with success. They know that you can't keep your foot on third and steal home! Another thing that has given them courage to take this daring step forward is the knowledge of the continuing solicitude and support of the parent church, St. Philip's,

and they are looking to St. Philip's to help them bear a part of their burden.

"At this time we wish to acknowledge the heroic efforts on behalf of the congregation of Drs. William Bates and Charles Keith, the Warden and Secretary-Treasurer respectively, and we also wish to state our grateful appreciation to Miss Ethel Meacham, who, in acting as our real estate agent, has given unstintingly of her time and energy.

"Congratulations to St. Luke's! We all look forward to the time when a new spire will rise in Durham to mark the presence and activity of another group of Christians, working to bring in the Kingdom of God."

Not quite seven months had elapsed from the October 1955 meeting when 16 people indicated their support for a new church until the purchase of property to house the then named St. Luke's. Another five months were to slip by before church members could put the house in condition for a formal opening service.

During this time members continued to worship in and use the facilities of St. Barbara's Hellenic Orthodox Church for a fee of \$25 monthly in addition to arranging for some janitorial services. This arrangement had been reached at the third meeting of the temporary steering committee on December 3, 1955.

* * * *

The foregoing has been in some detail because an attempt has been made to picture the enormous amount of work and dedication put forth by those who erected the framework on which St. Luke's has built. No amount of words, however, could ever really tell the story of individual initiatives displayed by the early organizers.

Then, as now, wherever a need existed for a small--or major--repair job to the plant people came forth, willing to do their share and more.

Even now, 25 years after its inception, the legacy of the early founders is evidenced by the annual cleanup of buildings and grounds in late summer.

* * * *

Epochal dates in any history normally come far removed from each other, but St. Luke's marked four such dates from the time Bob Watson became priest-in-charge until his resignation.

The first was the purchase of property on Club Boulevard and the formal opening on November 19, 1956. The second was not far coming when St. Luke's was accepted by the North Carolina Episcopal Diocese in May 1957 as a diocesan mission. Then followed in rapid order the breaking of ground for a parish house on Club Boulevard in June 1958 and in the penultimate year of the Decade of the '50s--February 19, 1959, the formal opening of the parish house.

Soon after St. Luke's was accepted as a diocesan mission in May 1957 thoughts turned to construction of a parish house behind the old house then serving as a temporary church, church school and office.

The architectural firm of Harris and Pyne was engaged to submit a master plan "for a building sufficient to accommodate an eventual congregation of 500," Watson wrote. He added that a congregation of this size "is the maximum number permissible in a church which is to be under the care of a single priest if a genuine spirit of community is to be preserved."

The congregation in June 1957 opened a campaign for \$25,000 to cover the preliminary costs. Arven Saunders was chairman of the building committee.

In June 1958 the contract was let for the building (which still stands on Club Boulevard) to T. W. Poe and Sons., Inc., for \$61,783. Poe's foreman for the construction of the building was Addison M. Sprague, a St. Luke's communicant, who as the owner of his own construction firm, was the successful bidder when the present St. Luke's plant was erected in 1969 and 1970.

The new parish house, which was to serve St. Luke's for a few months over ten years, was formally opened Thursday, February 19, 1959, three years from February 19, 1956, when Bishop Penick granted the petition for organizing the church as a mission.

Of contemporary style, the building was constructed of brick and reinforced concrete. The roof was supported by laminated wood arches, resembling a keel of an inverted ship, a point some communicants were to recall on July 7, 1980 (25th anniversary), when St. Luke's banner of a ship silhouetted against the sun was dedicated.

The north and south elevations of the new building featured aluminum windows. The east side was a brick wall with an entrance to the ground floor. The west wall was of the same aluminum window construction as the north and south.

Several of the interior furnishings were the work of church members or their families. M. Elliott Carroll designed the altar and altar rail. The walnut altar was constructed by James H. White, a member of Watts Street Baptist Church and husband of Fannie White, a St. Luke's

communicant. The altar is still being used today by St. Luke's and stands in the narthex of the present building.

The altar rail, pulpit and lectern were constructed by Ronald E. Potter, a communicant. Mrs. Barbara Schiebel contributed the material and crafted the dossal curtain.

The altar cloth was donated by Mrs. John K. Hanks and an altar for the church school chapel was constructed by Arch L. Bass.

A booklet prepared by Watson in February 1959 recounted briefly the early financing. He wrote: "Purchase of the property and the construction of the permanent Parish House was financed by loans from the North Carolina Episcopal Foundation and the Security Savings and Loan Association of Durham, by a \$10,000 grant from St. Philip's and by funds raised by members themselves."

A vision perceived in October 1955 had taken shape. An outline of a church had developed and St. Luke's was assuming a place in the community. The congregation, however, was not self-supporting.

That plateau was still four years away, but Bob Watson, who steered the congregation almost from its inception, was not on the scene for this period of St. Luke's growth.

On Tuesday, July 19, 1960, as item number three in a special meeting of the mission committee the minutes read:

"Mr. Watson announced his acceptance of a call to St. James Church, James Island, Charleston, South Carolina. His last sermon at St. Luke's will be September 4. The Mission Committee expressed regret at Mr. Watson's leaving. Yet

all understood his decision and wished him well."

The search for a new priest-in-charge was launched and on October 11, 1960, the mission committee was told: "On September 18, 1960, after making many visits to different available clergymen, in and out of the Diocese, the Mission Committee voted unanimously to request Bishop (Thomas A.) Fraser to call Mr. William Hethcock of Greensboro to be Priest-in-Charge of St. Luke's Mission. Mr. Hethcock, at the time of this request, was curate of St. Andrew's Church, Greensboro."

No minutes of the mission committee's September meeting could be found, but the minutes for October 11 continued:

"On October 2, 1960, the Senior Warden Mr. (John) Cobb, announced that Bishop Fraser called Mr. Hethcock to the assignment. Mr. Hethcock will assume his duties as Priest-in-Charge of St. Luke's effective November 1, 1960."

Even before Watson's resignation and Hethcock's arrival an undercurrent was building for St. Luke's to become independent of diocesan support. No doubt, such a move was on the mind of the new priest-in-charge and church leaders, but ascension to parish status was still nearly three years away.

At a meeting of the mission committee on May 16, 1961, J. D. Rogers reported on a conference John Cobb, senior warden, and he had with Bishop Fraser.

"Bishop Fraser does not think we should push for immediate parochial status," Rogers told the committee.

Rogers in his report indicated that the bishop felt the congregation should be made aware of its indebtedness and the extra burdens it would assume as a parish. The mission committee was told that the church should carefully study the situation but, according to the bishop, not to accept parochial status until 1963.

Aspiration for parochial status dominated much of the mission committee's thoughts during 1962. One entry in the minutes of a mission committee meeting on April 25, 1962, reported that "Charlie Keith discussed the past history of St. Luke's" and the possibility of seeking parochial status. It was indicated St. Luke's would have to increase its budget by a sum of \$1,500 to become independent of diocesan aid.

"Motion was made by Roy Izlar, seconded by Bill Thompson, that Ken Taylor determine how much money would be needed to become a parish and why it is important to be a parish and present these facts to the people. Motion carried," read the minutes.

That action started official steps toward seeking parish status. Throughout the summer and fall months of 1962, talk of parochial status continued until the December 19, 1962, minutes of the mission committee contained this decision:

"The advantages and possible disadvantages of attaining parochial status at the earliest possible time were discussed in great detail on an objective basis. The Mission Committee felt that all facts should be presented to the

congregation at the annual meeting and that the congregation itself should determine the course of action for St. Luke's. A straw vote by the committee showed almost complete unanimity in that St. Luke's should attain parochial status at the earliest possible moment."

Keith made the motion, which was seconded by Dr. Douglas Rice, to seek the opinion of the congregation at its January meeting.

Congregational sanction to seek parish status was formally given on January 16, by a vote of 68 to 1.

On January 28, 1963, Hethcock wrote in a letter to the Rev. Martin R. Tilson, chairman of the Committee of New Parishes:

"Our congregation plans to petition the next Convention of the Diocese to be admitted as a parish...

"We voted at the January 16th congregational meeting 68 to 1 to make this request...

"We are not receiving any allowance from the diocese at all this year. We have already elected twelve men on a rotation plan to become the Vestry when we are finally a parish..."

On March 14, 1963, Keith as senior warden wrote Tilson:

"Saint Luke's Church in Durham has been an organized mission in the Diocese of North Carolina for slightly more than seven years. During that period of time, it has grown in its numbers of communicants, financial resources, and dedication to the goal of becoming a full participating parish in that Diocese.

"With the overwhelming support of its members, evidenced by the increased financial and recorded vote, it is petitioning the annual conference of this Diocese for full parochial status. We sincerely feel that such a long sought-after status within the framework of Christ's Church cannot and will not be accepted lightly. We shall reverently accept parochial status if such an opportunity is granted by the Convention, and we firmly intend to continue in it."

Formal application for parish status was submitted to Tilson in a letter from Hethcock on March 21, 1963.

Convention approval for parish status was given May 14 with four members and Hethcock present at the Charlotte meeting. The four members were Keith, Rice, Edward S. Wasdell and Addison M. Sprague.

A news account on the elevation of St. Luke's to parish status said:

"A mission of the Episcopal Church is a congregation not able to support itself financially and operates under the immediate supervision of the bishop in charge of missions, the Rev. Thomas A. Fraser Jr., D.D. A parish is a congregation supporting itself and paying to the diocese its allocated assessments. A parish may call its own rector while a mission receives its priest-in-charge at the appointment of the bishop."

The vestry, on May 19, five days after St. Luke's became a parish, took the necessary action to make Hethcock St. Luke's first rector.

On a motion by Ernst Greup, seconded by John Satterfield, the newly constituted vestry called Hethcock to be its rector.

At the same meeting the former mission committee reconstituted itself as the vestry.

Dr. Charles A. Keith was named senior warden; A. M. Sprague, junior warden; and H. LeRoy Mencke, clerk. Others who became vestrymen instead of mission committee members were Ernst Greup, Kennon Taylor, Dr. William Yohe, Dr. H. LeRoy Izlar, James Bly, John Cobb, John Satterfield, Richard Whitfield, Dr. Douglas Rice and Frank Gray. The minutes show that all were present except Dr. Rice and Gray.

Anticipating approval of parish status in 1963, the mission committee on December 16, 1962, had adopted a budget of \$24,926 for its 233 communicants.

The year 1963 also brought another gain for St. Luke's. A weekday kindergarten and nursery school, started in September 1961, expanded with the purchase of a house and property on Duke Street adjoining the east side of the church's property on Club Boulevard.

The financial arrangements for the purchase of the house and renovating it for the weekday classes consumed much time and effort for both the then mission committee and members of the church.

The importance of the kindergarten-nursery school should not be overlooked. Its corps of teachers throughout the years, under the direction of Mrs. Beth Gray, has helped to shape hundreds of children. Its success story awaits

another writer, but suffice to say that when the present church plant was being considered and constructed, the vestry insisted that the church school building be first erected in order not to interrupt the schedule of this valuable service to the community.

By the end of 1963 St. Luke's was occupying three buildings -- the old house on Club Boulevard, the house on the newly acquired property on Duke Street and the parish house or church as it was then being called. All three buildings were used by the church school and the kindergarten-nursery school.

The nearly six years of Hethcock's ministry at St. Luke's brought steady growth and maturing of the church during a period when civil rights protests began to explode across the United States, President John F. Kennedy was assassinated, the Vietnam War skyrocketed and America pressed ahead in its space missions.

First tentative steps toward the expansion of St. Luke's in its present quarters were also taken during Hethcock's ministry, although it's highly doubtful that the vestry at that time could have been aware of the momentous move it initiated.

At a vestry meeting on March 21, 1965, Dr. Douglas Rice reported on the activities of the long range planning committee.

His report precipitated a vestry discussion on five points.

1. Disadvantage of topography of present site. The vestrymen apparently had neglected to recall the glowing words written about the site in 1956 when Tom Edwards, reporting on the purchase of the property, had said: "It would be hard to imagine a more suitable site."

2. Possible move to "somewhere else," as the vestry's minutes read.

3. Possible availability of site in Croasdaile development or other sites.

4. Value of the then St. Luke's property.

5. Possible joint venture with St. Joseph's Episcopal Church in a new location.

Vestry committees were appointed to investigate the several issues raised.

Frank Gray and Dr. Donald Stedman were asked to probe the possibilities of a joint venture with St. Joseph's; Jack Borden and Frank DePasquale were to investigate the Croasdaile and other sites questions: and Don Calleson and Ed Wasdell were to evaluate St. Luke's property.

Officially, the issues lay dormant for over a year, but it's apparent that the committees were busy looking into the various possibilities. On April 7, 1966, the long range planning committee of Rice, Greup, John Cobb and Dr. William Yohe reported to the vestry on an offer from Croasdaile, Inc., to sell to St. Luke's a piece of property, the site where the present plant is located.

Croasdaile at that time was a developing community and the owners felt a need for a church to enhance its properties.

The brief minutes of the meeting said:

"Meeting was called to consider an offer by Croasdaile to sell to St. Luke's a tract of property on the southwest corner of I-85 and Hillandale at an attractive price. Tract is approximately five acres. (At the time of the purchase of the property, St. Luke's acquired approximately ten acres.)

"It was moved by Dr. (Charles) Neal, seconded by Frank Gray, that the vestry accept the offer to purchase the tract of land offered by Croasdaile, Inc., contingent upon our receipt of an acceptable offer to sell the present property and buildings and upon the support of the congregation."

The motion was passed unanimously with eleven members of the vestry present. They were: Neal, DePasquale, Borden, Billy Newton, Wasdell, William Kendrick, Stedman, Robert Hughes, Gray, Carl Fonda and Dr. Marcus C. Dillon.

Eighteen days later, on April 25, 1966, the vestry took further action on the property.

Gray reported that Mrs. (Frances) Fox "has offered to sell us two lots of property on Hillandale Road and I-85--southwest corner--for \$10,000."

In the meantime, Gray and a committee from the church had met with Bishop Fraser. Gray told the vestry the meeting with the bishop was successful. "He was enthusiastic and asked that we obtain the permission of our sister Episcopal Church. Mr. Hethcock had done so with an affirmative report."

Suddenly, official action was moving fast after over a year of apparent unofficial discussions. From April 7, when first official action on a Croasdaile offer had been reported until April 25, St. Luke's had a firm offer from Croasdaile, secured the bishop's reaction and had moved to secure the necessary approval from its sister church.

Minutes of the April 25 session continued: "It has not been possible to get any appraisal on our present property, due to the opinion that an appraisal on the property, zoned residential as it is, would not be significant. It was not decided exactly what action would be taken to secure an appraisal although it was suggested that Roundtree Crisp (a Durham Realtor) be asked to give an opinion of the value of the property and buildings if the property were zoned commercial."

The dry minutes of the session do not do justice to the zeal and probably some apprehension with which the vestry approached this new venture for St. Luke's.

They merely read: "A motion was made by Mr. DePasquale, seconded by Dr. Dillon, to approach the standing committee for permission to increase the existing mortgage for the purchase of the two lots on Hillandale Road for \$10,000. Motion carried."

This vestry meeting--which in the hindsight of an historian marked a critical point in St. Luke's growth--was not yet over. Again, the vestry's minutes failed to capture the tense drama.

"A motion was made by Mr. Newton, seconded by Mr. DePasquale, to approach Security Savings and Loan Association to refinance our present mortgage to acquire additional property. Motion carried.

"It was moved by Mr. Borden, seconded by Mr. McAllister, to engage DePasquale and Associates to serve as architects for the construction of a new St. Luke's Church in the event our deciding to build. Motion carried.

"A motion was also carried to engage Roy Mitchell as attorney on matters relating to the relocation of St. Luke's."

The move to St. Luke's' present location was beginning to unfold under the diligent and courageous leadership of the vestry.

Vestrymen present for this major decision were Gray, Horace McAllister, Newton, Dillon, Hughes, Wasdell, DePasquale, Borden, Fonda and treasurer Calleson.

Against this background of a church outgrowing its quarters and seeking to expand, the rector, Bill Hethcock, was also wrestling with a decision that would lead to his resignation on June 12, 1966.

But before that June meeting when his resignation was accepted, the vestry convened again on May 30 to take further action on the purchase of the Hillandale property.

The clerk, Carl R. Fonda, recorded that the meeting opened "with a prayer by the rector at 8:17 p.m." Hethcock's innermost thoughts are not known, but it could

be well assumed that his impending move was possessing him.

He had come to St. Luke's on the threshold of parish status, built upon the foundation erected by Bob Watson, seen St. Luke's grasp its mantle in the brotherhood of Christianity and begin to move forward in a new endeavor.

Hethcock, a graduate of the University of North Carolina in Chapel Hill and the General Theological Seminary in New York, had brought to St. Luke's a youthful enthusiasm coupled with an uncanny ability to appeal to both the older members of the church and the growing number of EYC members. Hethcock had also served in the U. S. Army from 1954 to 1956.

The minutes for the May 30 vestry session show that "Mr. Gray reported on a meeting he held with Mr. Mitchell, Mrs. Fox and Mr. (John) Manning regarding terms of purchasing Hillandale property. Mrs. Fox will accept a note for \$10,000 for the purchase of lots six and seven. Note to be six months term. We promise to build in reasonable time. She to give deeds to others involved on January 1st. Deeds to be held by a trustee. Mrs. Fox indicated she would renew note if necessary. If we failed to carry out our plans, property would revert to her. Mr. Mitchell to prepare resolution to that effect, etc."

Another entry in the minutes noted that Gray moved, seconded by DePasquale, that "St. Luke's give Mrs. Fox a \$10,000 note for six months . . . to purchase lots six and seven on the Hillandale property..."

The vestry then turned to the question of setting a value on the Club Boulevard property, a discussion that resulted in this action:

"Dr. Dillon moved, Billy Newton seconded, that (a figure not to be recorded in the minutes) be asked for the present property."

The motion was carried and the meeting adjourned at 10:45 p.m.

St. Luke's had taken another step toward a new venture, one that would be culminated in a little over four years when on October 18, 1970, St. Luke's Day, the first services were held in the present property on Hillandale Road.

Hethcock's resignation was formally accepted by the vestry on Sunday morning, June 12, at a special called meeting prior to the 10 a.m. service. He was to remain in the diocese, though, as assistant director of programming.

The resignation was made effective the last day of August, but he was to remain on the scene only through July, the month of August being his vacation period.

With laymen and guest ministers conducting services, St. Luke's turned to three problems:

1. The search for a new minister;
2. Discussion on a merger with St. Joseph's;
3. Disposal of the Club Boulevard property.

On June 20, eight days after Hethcock's resignation, the vestry heard a report from Gray that "he felt that we were too high at the determined price (reached) at the previous vestry session." The minutes recorded that many

other vestrymen also believed the price was too high and that an outside appraisal should be sought. However, no official action was taken.

The problems of securing a new rector were also aired and Gray said he would name a call committee.

As a step toward putting the St. Luke's-St. Joseph's merger question on some official grounds, the vestry agreed to seek a joint meeting with the St. Joseph's vestry "in an effort to get to know one another better."

Sometime in late July 1966 negotiations were completed for the purchase of the Hillandale property. Gray reported to the vestry on August 3 "that the deal was closed on the Hillandale property this past week."

St. Luke's purchased the property for \$10,000, a price considerably lower than the estimated \$40,000 fair market value.

Gray also told the vestry during a discussion on securing a new rector that the "Bishop (Fraser) felt we should look for a man who was married and that the quality of the service and administrative ability were most important."

A committee was also named at this session to seek a fair price for the Club Boulevard property. Frank DePasquale, Jack Borden and Ed Wasdell were requested to confer with Jim Hawkins and Abe Greenberg, both Durham real estate operators, a conference that resulted in the vestry being told on August 19 that "they advised not to sell at this time due to economic conditions."

The question of the property sale then lay dormant for a period while the vestry undertook the search for a new rector while still carrying on discussions with St. Joseph's over a possible merger.

At some period during this time a call had been extended to the Rev. William Spong, who was Episcopal chaplain at Duke University and a frequent guest minister at St. Luke's.

At the October 10 vestry meeting the vestry also took this action:

"Newton moved, Fonda seconded, that it be made a matter of record that the Rev. William Spong has been officially called as of October 17, 1966, as rector of St. Luke's and that a confirming letter be sent to him. Motion carried.

"(William) Kendrick moved, Newton seconded, that Mr. Spong be contacted for the purpose of discussing current talk of possible merger with St. Joseph's and to assure him that we would not take any action in this direction until after we had had his reply."

Spong, at a later date, visibly moved by St. Luke's call and his personal interest in the church, said he could not leave his present work to return to a parish situation.

Spong, however, continued to hold services at St. Luke's and on December 19, 1966, agreed to minister to the church on a part-time basis until a new rector could be secured.

The dialogue with St. Joseph's ended in early January 1967. Minutes of a vestry meeting January 17, 1967, contain

this note: ". . . met with St. Joseph's committee on the subject of merger and the possibilities of having a joint minister. It was the feeling of the vestry that in the best interests of St. Luke's we should continue with our plans and wait for further developments from St. Joseph's."

New developments were not forthcoming.

While St. Luke's vestry and communicants were sincere in their efforts to conduct merger talks--as evidenced by available records and recollections of former vestry members--it's highly unlikely any hopes were ever held the talks would be fruitful.

St. Luke's persisted in its efforts to secure a rector and to plan for a new building.

At the January 17, 1967, vestry meeting, a decision was reached to visit the Rev. J. E. C. (Ted) Harris in Raleigh, a visit that resulted in St. Luke's getting a new rector.

The vestry was told on March 9 that Harris had accepted the call issued to him on February 2.

Harris assumed his duties on Sunday, April 2, coming to St. Luke's from his post as associate rector of Christ Church in Raleigh where he had served since 1965.

He had previously been curate at St. Peter's in Charlotte and priest-in-charge of St. Andrew's in Rocky Mount.

Harris, a native of Sarasota, Florida, had been graduated from Darlington High School in Rome, Georgia, Amherst College in Amherst, Massachusetts, and Virginia Theological Seminary in Alexandria, Virginia. He had a Rockefeller

Foundation Scholarship at the seminary, completing his studies there in 1959.

Harris and his wife, the former Judith Stallings of Rocky Mount, had two children at the time of their move to Durham. They were Anne Hamilton, two, and John Scranton, six months.

During the interregnum between rectors the spirit and vitality of St. Lukers, best described by Suffragan Bishop Moultrie Moore in October 1968 as "a strong, thriving, alert and flexible parish," sustained the church. Harris found a church straining to unleash its sinews on the construction of a new plant and to become a positive force in the religious life of Durham.

The construction plans met opposition from nearby residents almost as soon as it became publicly known St. Luke's was planning to build.

The vestry on May 8, 1967, was told by Roy Mitchell that several landowners had voiced opposition.

The vestry reacted to this opposition by authorizing erection of a sign on the property reading: "New Site For St. Luke's Episcopal Church."

In September 1967 Harris in a parish letter to the congregation reported on the opposition.

He said that the owners of the property near the proposed location of a new church plant have hired an out-of-town attorney, later identified as McNeill Smith of Greensboro, and "it is contemplated that a lawsuit will be filed in the near future."

Residents in the area, Harris said, contend the property purchased by the church is for residential purposes only.

Despite attempts by the church through its attorneys, Richard Hutson and Roy Mitchell, to reconcile the question of restrictions, the case eventually went to the courts.

Both the Superior Court and the North Carolina Court of Appeals ruled in favor of St. Luke's. Both courts held that St. Luke's was an eleemosynary or charitable institution and that restrictions appearing in the deeds of adjacent land owners did not apply to the property acquired by St. Luke's.

On November 18, 1968, Hutson reported to the vestry that the adversaries had filed an appeal to the North Carolina Supreme Court.

The case was never considered by the Supreme Court, however, for in early 1969 the dissident owners of adjoining property accepted a payment from St. Luke's of \$1,750 in a negotiated settlement.

St. Luke's also agreed in the settlement not to press for paving Arrowhead Drive and not to provide for a main access to St. Luke's property from Arrowhead Drive.

In the settlement St. Luke's rejected a proposal that the church purchase from J. C. Berry a one-acre tract for \$9,000.

Vestry action on the negotiated settlement was taken January 25, 1969, and was recorded thusly:

"St. Luke's Episcopal Church had been approached by Mr. J. C. Berry for their consent to remove the restrictive

covenants on all property located on our Hillandale site. After a general discussion, Mr. Calleson moved that we consent to remove the restrictions for payment of \$1,750. This motion was seconded by Mr. Borden and passed unanimously."

The legal work for the purchase of the property and the controversy over the church's building plans was handled by Richard M. Hutson II and Roy Mitchell, both communicants of St. Luke's.

In a joint letter to the vestry on November 13, 1968, after two courts had ruled in St. Luke's favor and before the dissident owners said they would appeal the ruling to the North Carolina Supreme Court, Hutson and Mitchell told the vestry they would not charge the church for their services.

The letter was addressed to Ernst W. Greup, then senior warden, and said:

"Dear Ernie:

"On behalf of Roy Mitchell and myself, we wish to advise the vestry of St. Luke's Episcopal Church that we do not intend to charge the Church with legal fees concerning our Hillandale property. In the event the action is appealed to the North Carolina Supreme Court, we do not intend to charge for legal services.

"We also wish to advise that our services are completed concerning the sale of the property located on 908 W. Club Boulevard. Roy and myself have mutually agreed that we will not charge the Church with any legal fees for services

rendered in connection with this sale."

The letter was signed by both Hutson and Mitchell. Letters were written to both attorneys on November 20, 1968, thanking each for "generous donation of these services." The letters were signed by Dr. Seth Warner, then clerk for the vestry.

While the court case was reaching its conclusion, St. Luke's became embroiled in a low-income housing development project that for a time split the church into opposing factions.

First official notice of the impending controversy was given at a vestry meeting on January 14, 1968, when the rector, Harris, urged a large attendance at a congregation meeting to be held in February.

The proponents, stressing the critical need of housing in Durham and citing the stand taken by the Protestant Episcopal Church in the United States through its General Convention in Seattle in 1967 on urban ills, envisioned formation of a corporation that would construct low-income housing.

The opponents stressed the church's financial condition, expressed fears that St. Luke's could become involved in a program that might drain its resources and questioned the entire concept of a church in concert with other churches becoming involved in a commercial transaction.

Committees, however, were appointed to investigate housing conditions in Durham and it was no surprise that they found the city delinquent.

The question reached its zenith on September 15 at a congregation meeting.

Minutes of the meeting included these items:

"...Mr. Greup, the senior warden, summarized the history of St. Luke's consideration of the possibility of sponsoring a low-income housing project in conjunction with other churches. Initially, he said, the rector and some parishioners met to determine if there was any interest at all in the parish in such a project.

"Later, the congregation adopted the vestry's proposal that a committee of volunteers be formed to find out as much information as possible about such a project, with membership on the committee open to anyone interested in the subject, regardless of whether his initial inclinations were for or against such participation.

"This committee selected Mr. Ed Wasdell as chairman and made its report in mid-July to the vestry, at which time the vestry directed the senior warden to write parishioners advising them of the availability of the report," the minutes said.

It should be noted that among the questions arising from the various discussions and reports made to the congregation were these raised by a parishioner in late August.

"1. It is my understanding . . . that we are required to furnish a day-care service for the mothers who work. Who will take care of that?

"2. Just why was this (the low-income housing development) first brought up before part of the church

members and not all of the congregation or even first presented to the vestry?

"3. If there are not enough women to volunteer for social work on the project, what is the alternative?

"4. Should money be needed, not including the loan fund, will that money come from St. Luke's treasury?

"5. Since we do not now own a church, don't we need first to get that settled before we begin a forty-year project?"

In a letter to the parishioner, Greup replied:

1. "The day-care program is not a necessity. Our program need not supply day-care service.
2. "Mr. Harris arranged the first meeting with a group of persons from the church to find out if there was any interest in this type of program. Let's call it a trial balloon. Had there been no interest the idea would never have reached the congregation. Mr. Harris did find enough interest in the group to present the idea to the congregation for further exploration and discussion." (In the margin to the side of this answer Greup had written: 'By the way-don't feel badly. I wasn't asked to the first meeting.')
3. "The program must have volunteers to succeed. To make sure of this the study committee suggested that 'SAINT LUKE'S JOIN WITH FOUR OR MORE OTHER

CHURCHES.' We refer to the question which will be voted on."

4. "Saint Luke's church is not legally liable for financial assistance. If the project was in trouble, however, the various churches could help financially . . . if they so desired."
5. "We think that there are enough people interested in doing both jobs. In addition, there would be other church groups to help in the low-income project. Saint Luke's would not enter this proposed project alone."

The minutes of the September 15 meeting noted that Greup summarized the questions and answers and then invited questions from the floor.

Minutes of the session then contain the following:

"The discussion centered primarily on the relationship of St. Luke's to the corporation that would be set up by St. Luke's and other participating churches. Was support of the resolution to undertake such a project a legally binding commitment or merely a moral commitment? Answers by members of the committee stressed that the commitment was a moral one, that St. Luke's incurred no financial obligation except that of furnishing some seed money, which would be speedily returned to the parish.

"Mr. Hutson moved that the people present who were willing to devote time or money to the low-income project be asked to rise to indicate their willingness. Mr. Wasdell seconded the motion, which passed without dissent. Those

present who were willing to devote time and money to the proposed low-income project were then asked to rise; twenty-six persons rose.

"Further discussion centered on the long-range commitment required. Mrs. (Betty) Grant remarked that although membership in a congregation changed, one would expect that roughly the same percentage of people at any one time would have interests and talent, in a given direction. Mr. (Roy) Mencke doubted the wisdom of undertaking this venture in view of St. Luke's financial difficulties and the problems that were being encountered in our relocation. Mr. (Donald) Calleson observed that a vote in favor of the resolution in no way committed any given person; it was merely a vote to allow those people who wished to participate in a project of this kind to do so.

"Mr. Harris concluded the discussion by saying he was proud to be the rector of a parish which can deal with an important, controversial issue such as this in the manner in which it was dealt with on this occasion. He thanked the committee for its hard work, and asked the congregation to stay after the vote for family evening prayer.

"A standing vote was then taken on the following question: Should members of St. Luke's Church, Durham, be authorized to participate with members of at least four other churches in Durham in forming an independent corporation to sponsor a low-income housing development in Durham? Of the seventy-eight present, forty-one voted yes and thirty-one no."

The vote further fueled an episode in St. Luke's history that did, in fact, create disunity within the parish.

In retrospect, fears expressed at a vestry meeting February 19 on the reception a low-rent housing program would receive at St. Luke's were realized.

Minutes of that meeting contain the following: "In response to requests from vestrymen, the rector sketched the background of the resolution (to be presented to the parish), indicating the actions taken by the General Convention in 1967 and the Diocesan Convention in 1968. Mr. Sprague observed that sponsoring low-rent housing was in effect supporting rent subsidies and that many in the parish were probably opposed to this as a matter of principle. Mr. Harris responded that rent subsidies are now a fact, and asked if it would not be a valid enterprise to offer in this context our resources of people and concern. Further discussion centered on two issues: (1) whether low-rent housing should be sponsored; (2) how to avoid splitting the parish into camps over the issue. The rector pointed out that the resolution provided for a ventilation of opinions within the ad hoc committee to be created upon favorable action on the resolution, and that this seemed the best strategy to avoid undue polarization within the parish."

Later in the year (November 18) the vestry was told that three or four families had left St. Luke's because of the church's involvement in low-rent housing and that "one group of people that expressed strong interest in low-rent

housing continues to pledge nothing to the budget."

Whether because of economic conditions or the unhappiness created by the low-rent housing controversy, St. Luke's financial picture suffered for 1969. A budget of \$36,800 was authorized for 1968, the year of the controversy. In 1969 the budget was reduced to \$32,892.

Eventually, the project died a lingering death. Not a single brick was ever laid and the rupture of relations between the divergent groups in the church was healed.

Despite the sharp divisions within the church over the low-rent housing proposal, St. Luke's in 1968 reached an agreement to sell its Club Boulevard property and entered late in the year a discussion with St. Philip's on the possibility of a unified Episcopal Church in Durham.

Final impetus for the sale of the Club Boulevard property apparently was initiated at Harris' first vestry meeting on April 12, 1967.

After earlier discussions on the value of the property --three buildings and approximately four acres of land--the vestry on that date placed a tentative price of \$175,000 on the church's holdings. E. Judson Pickett, a Durham Realtor who was later to effect the sale, attended the vestry meeting at the invitation of a number of vestrymen.

On April 11, 1967, the day prior to the vestry meeting, the church had borrowed \$15,000 from Security Savings & Loan Association for payment of the \$10,000 note due Mrs. Fox on the Hillandale property. The extra funds--above the cost of the note--were set aside to fund the initial costs for

engineering, architects' fees and other expenses associated with plans for a new church building.

Pickett's formal link to the sale of the property was approved on December 31, 1967, when the vestry voted to authorize Pickett to represent St. Luke's.

On February 19, 1968, Pickett, accompanied by Kennon Taylor, chairman of the long range planning committee, returned to the vestry with an offer from W. Kenan Rand Jr. of \$165,000 for the Club Boulevard property.

Rand was representing the Northgate Shopping Center interests in making the offer.

As it was to occur on numerous occasions during the year, the vestry had been discussing the low-rent housing project and its effect on the building plans when Taylor and Rand arrived.

McAllister had just questioned the wisdom of involving St. Luke's in the program at a time when the parish "was about to embark on an extensive building program." The minutes of the meeting note that the discussion was dropped with the arrival of Taylor and Rand.

The principal terms of Rand's offer included:

1. The price offered is \$165,000 to be paid in the following manner:
 - a. \$10,000 in the form of a certified check upon agreement of the vestry to sell;
 - b. \$45,000 at the end of one year following the sale, but with no interest on the balance;

- c. \$55,000 at the end of two years following the sale, together with an interest payment of 6 percent of the balance of \$110,000, or \$6,600;
 - d. \$55,000 at the end of three years following the sale, together with an interest payment of 6 percent of the balance of \$55,000, or \$3,300.
- 2. The sale is contingent upon the rezoning of the property from residential to commercial property within one year. If rezoning is not obtained, the pruchaser may negate the sale agreement. St. Luke's is to cooperate in obtaining the rezoning of the property.
 - 3. St. Luke's is to have rent-free use of the property either for twelve months following the sale or for six months after a favorable rezoning decision, whichever is shorter.

The motion to accept the offer was made by McAllister and was seconded by Stedman. The motion included the provision that the standing committee of the diocese would have to approve the sale, an approval that came in a letter, dated February 27, 1968, from Bishop Fraser.

Minutes of the meeting show that the motion passed unanimously and that Taylor should announce the sale at a congregational meeting Sunday, February 25.

Closing of the sale was made on February 18, 1969.

In a "Dear Dick" letter, Pickett wrote Richard Hutson, the church's attorney in the sales transaction, a letter including the following:

"The closing of the sale of property from St. Luke's Episcopal Church to W. Kenan Rand, Jr., was closed on Tuesday afternoon, February 18, 1969.

The details of the closing are as follows:

Sales Price

Pay-Off Mortgage Security Savings & Loan Association	\$ 22,393.08
Tax Adjustments	none
Revenue Stamps	\$ 165.00
Commission - currently due (5% of \$55,000)	\$ 2,750.00
Probate Deed	\$.50
Note and Deed of Trust Recording and Probate	\$ 3.00
Note and Deed of Trust	\$110,000.00
Previously Received Earnest Money Deposit	\$ 10,000.00
Balance Due Seller	\$ 19,688.42

Three years had elapsed from the vestry meeting on March 21, 1965, when Dr. Rice, as chairman of the long range planning committee, had broached the subject that St. Luke's might consider a possible move to "somewhere else" before the vestry agreed to sell the Club Boulevard property. Another year had passed before the sale was closed--four years of work, planning and vital decisions by St. Luke's vestry that carried the church to its present location.

Members of the vestry who signed the agreement on February 19, 1968, to sell the Club Boulevard property were: Ernst W. Greup, senior warden; John A. Santa, junior warden; Dr. Seth Warner, secretary; Donald Calleson; Dr.

Donald J. Stedman; Carl R. Fonda; John (Jack) Borden; Richard M. Hutson, II; Dr. Charles B. Neal, treasurer; Addison Sprague; Horace A. McAllister and Dr. William P. Yohe. The Rev. J. E. C. Harris as rector also signed the agreement.

The flirtation between St. Luke's and St. Philip's over a unified Durham parish began in late 1968.

Sometime before November 13 a group from the two parishes met to probe the possibility of such an action.

At a vestry meeting on November 13, Harris reported that he "wished to bring another matter before the vestry so that the members could ponder over it before the regular meeting on November 18." He reported that members of the long range planning committee from St. Philip's along with its rector, the Rev. T. Eugene Bollinger, had met with him and Ernie Greup, Ken Taylor and Ed Wasdell and proposed studying the formation of a unified Durham parish of which St. Luke's and St. Philip's would become components.

Vestry minutes show that the discussion of the proposal "raised problems of location, the effect of St. Luke's building plans, the relative financial strength of the two parishes, the nature of urban vs. suburban ministries, whether size and outlook are significant, characteristics of congregations and the possible loss of communicants to non-cooperating parishes."

A pledge of secrecy was obtained from these present since, it was pointed out, "that St. Philip's every-member canvass is not yet completed." Further discussion on

the proposal was delayed until the November 18 vestry meeting.

The November 18 meeting produced this entry in the minutes:

"The possibility of a consolidation with St. Philip's was briefly discussed. It was reaffirmed that our plans for relocating on Hillandale would not be delayed to await a final outcome of these considerations."

In the face of this reaffirmation, discussions on the possible unification continued even to the point of bringing Bishop Fraser to Durham for a joint meeting of the two vestries.

On December 4 St. Luke's vestry met with Bollinger and a committee from St. Philip's vestry. Members of the St. Philip's committee were Bond Anderson, James Pleasants and Harding Hughes.

Vestry minutes read that the meeting was held "to discuss the future of the Episcopal Church in Durham, and in particular, the possibility of a consolidation of St. Luke's and St. Philip's and possibly other Durham parishes."

At that date no other congregations in the city had been approached and Bishop Fraser had requested that St. Titus' Church not be included in any discussions until it was determined "whether St. Titus will accept the status of a pilot urban parish under the leadership of a man especially trained to develop a program of service to the black community and to maintain an influence there."

Three major problems on a possible consolidation were discussed.

1. The site of a consolidated church;
2. The amount of time available to make a decision;
3. The mission of the Episcopal Church in Durham, and in particular, the structure of a parish should have if it hopes to survive during the next twenty years.

The discussions surrounding the three major points produced divergent views--as would be expected for such a major undertaking--and even the most optimistic of the group must have realized that any expectations of a unified parish evaporated by the end of the meeting.

Against what must have been considered the inevitable conclusion, the group decided the "we might profit from hearing Bishop Fraser discuss some of the questions concerning the proper mission of an Episcopal parish in the future."

The group asked Harris to arrange for the two vestries to meet with Bishop Fraser.

A possible site for a unified parish brought this entry in the minutes:

"Mr. Anderson said that St. Philip's felt there was need for a downtown witness of the Episcopal Church in Durham. Mr. Bollinger added to this by saying that St. Philip's, either as a parish or as part of a consolidated parish, must be in the central city; a church cannot speak to the city, he said, unless it is physically present there; a suburban parish speaks only to that area; because of

the race problem, it is essential that the Episcopal Church have a physical presence near the black community. Mr. Bollinger agreed that in former years St. Philip's had given no indication that it was aware it had a special mission because it was a downtown church instead of a suburban church. Mr. Warner observed that many at St. Luke's felt it had a mission to be physically present in the northern part of town."

Warner's observations are particularly important to recall since the impetus for organizing St. Luke's was the expressed need for an Episcopal church to be located in the northern section of Durham. It is important to recall that in its relocation plans no site other than in the northern area was seriously considered.

St. Luke's plans for relocation were the focal point in the discussion over the time available for a decision on a unified church.

The minutes show that "members of St. Luke's pointed out that timing was crucial in any possible consolidation. On February 17, 1969, Mr. Rand must exercise his option to buy our Club Boulevard property; if, as seems likely, Mr. Rand chooses to buy, within six months of that date St. Luke's must leave its present location and meet elsewhere; the architect is to begin final plans for the new building in early January. The possibility of St. Luke's parishioners attending St. Philip's while consolidation talks progressed was discussed, but it was pointed out that since 230 persons attended the 9:30 service at St. Philip's

and since the church seated only about 300, there would not be room for St. Luke's parishioners, most of whom would probably prefer the 9:30 service because of its time and its orientation toward families. Much enthusiasm had been generated at St. Luke's, it was pointed out, for the building program on our Hillandale property; our Club Boulevard property has been sold with the assurance to the congregation that we would relocate there; the recently completed canvass had been largely based on an appeal for support for our building program. Mr. Anderson said that he felt a minimum of six months would be needed for discussion and planning before the St. Philip's vestry would be willing to assent to a consolidation. Morale might suffer greatly at St. Luke's, it was suggested, if the parish were forced to relocate in temporary quarters with the plans for a new building on our Hillandale property put in abeyance for an indefinite period while discussions were going on; whether St. Luke's could maintain its cohesiveness as a parish during that time was questioned."

Events again demonstrated that while St. Luke's was willing to listen to the proposal, it would not be deterred in its building plans. Anderson had said that St. Philip's would need six months to consider a plan first broached by its rector and a vestry group. During that period St. Luke's progressed with its building plans and on May 11, 1969, broke ground for its church school building.

The discussion of the mission and structure of a unified parish brought a remark from Bollinger that the

bishop (it must be assumed he was referring to Bishop Fraser) has said a "church without 1,000 members will not survive twenty years." Bolinger added that "he was basically interested in a parish with quite a different structure than that possessed by most parishes now, one, for example, staffed by several clergymen with diversified talents and duties."

Bollinger continued, the minutes show, by saying "Many questions must be raised concerning the proper mission of the church in an urban community. The nature of the parish must change radically if it is to make an effective witness in the community."

A vestryman from St. Luke's injected that "it might be difficult to sell to the congregation of St. Luke's the idea that we should make such a significant change in plans as aborting our present building program to consider the possibility of entering into a new, radically different kind of parish without having any answers at all to some of the questions concerning the nature of such a parish that might be raised."

The vestryman continued that the "chief argument presented by members of St. Luke's who participated in preliminary meetings with members of St. Philip's was that much money could be saved in building plans if a consolidation were effected."

Bollinger commented at this point that the question of consolidation and the question of rethinking the mission of an Episcopal parish were quite different questions. He

said he was interested "in the possibility of a consolidation only insofar as it would help in the process of restructuring the parish in order to fulfill its proper mission more effectively."

Consolidation did not interest him, he continued "solely because of the resulting saving in building costs."

At that point a discussion developed on what percentage of St. Philip's communicants Bollinger thought would join the envisaged new church. He replied that 98 percent would join if suitably prepared.

Members of St. Luke's vestry questioned whether such a large percentage from St. Philip's was interested in a unified church. St. Luke's, it was pointed out, had recently agreed to participate in the sponsorship of a low-income housing project if joined by at least four other churches, an action that might "well be considered at least a partial answer to some of the questions that might be raised concerning the proper nature of our mission."

Representatives of St. Philip's were told that no one from their church had indicated any interest in the project.

The meeting ended with the decision to seek guidance from Bishop Fraser.

The joint meeting was held on December 16 at the Downtowner in Durham and St. Luke's vestry met briefly afterward. The following motion without dissent was adopted: "The vestry of St. Luke's authorizes participation of its membership together with parallel members from St. Philip's Church in a joint committee to explore possible

consolidation; the committee is to report to both vestries by February 1."

Six days later, December 22, the vestry met again and a committee of Ken Taylor, chairman, Mrs. Dorothy Whitfield, James A. Belvin, Jack Borden and Ernie Greup was named to confer with a St. Philip's group on the proposed consolidation.

By the time of this meeting the secrecy pledge taken by the vestry of St. Luke's had been broken and a story had appeared in the Durham newspapers on the consolidation talks. The vestry voted that public statements on the possible consolidation be made only through the senior wardens of the two churches.

Historically, it is difficult to assess the candor with which either group approached the question, but the St. Luke's group moved quickly.

On January 12, 1969, the committee returned to the vestry with a resolution on the consolidation.

Basically, the resolution was to respond to St. Philip's and the vestry accepted it with some rewording.

The resolution as passed by the vestry read:

"WHEREAS, St. Philip's Church has, through its vestry, indicated its willingness and eagerness to consolidate with St. Luke's (at St. Philip's Main Street location for the present time at least, though we believe a possible relocation might be given consideration) with the name of the consolidated parish to be negotiated:

"AND WHEREAS, the vestry of St. Luke's has received the recommendation of its committee appointed to study the possibility of a consolidation, and this committee advises that the effectiveness of the Episcopal Church's mission in Durham may be enhanced by such consolidation;

"THEREFORE, BE IT RESOLVED: the vestry of St. Luke's favors continued discussion toward a consolidated parish with a firm commitment by both existing parishes to a relocation for the merged parish at the earliest practicable date, and the new parish to be given a name mutually agreed upon by the existing parishes."

St. Luke's position on the consolidation brought an immediate response from St. Philip's. The vestry was told on January 25 that St. Philip's had authorized a resolution that said in part:

". . . St. Philip's is not in a position to make a commitment on a change of its site at this time . . ."

The St. Philip's resolution also said it reaffirms "its previous position that it is sympathetic toward examining this site (its Main Street location) or any other site . . . and that there is a very definite feeling that the future of both parishes may be brighter if a combination should occur."

By March 9 any zeal for the consolidation had evaporated. Vestry minutes said: "Mr. Harris reported that St. Philip's had shown no great interest in pressing talks about the possibility of a consolidation . . ." After that

date, no further steps toward consolidation of St. Luke's and St. Philip's developed.

While the merger talks with both St. Joseph's and St. Philip's were producing numerous meetings, paperwork and resolutions, St. Luke's persisted in its plans to relocate on the Hillandale property.

On January 25, 1969--the year Neil Armstrong, U. S. commander of the Apollo 11 mission, became the first man to step on the moon--John Santa, chairman of the building committee, reported to the vestry that Frank DePasquale, the church's architect, had completed initial plans for the new church.

Santa noted that the next step for detailed drawings would be an expensive undertaking and asked for guidance.

After noting the reluctance of St. Philip's to continue any discussion of a consolidation, but aware of the fact that the sale of the Club Boulevard property had not been consummated, the vestry voted to delay further working drawings until the property sale was completed.

The property sale was completed on February 19, 1969, and the vestry turned its attention to the pressing problems of building the church school building and seeking a temporary location to hold church services.

A vestry meeting on March 9 produced a recommendation from the long range planning committee that "we resume work on our building plans."

Paramount concern over the continuation of the weekday kindergarten program was voiced at this meeting. The

long range planning committee in its report recognized this concern and its recommendations contained this thought: "We are committed to continue the kindergarten."

With this commitment in mind the committee suggested:

"(1) We start immediately to complete plans and build the church school building . . .

"(2) We then complete plans and begin building the sanctuary of our new church . . ."

At this date it was felt that the building would not be completed in time for the kindergarten to occupy it without having to move to a temporary location. In its resolution accepting the long range planning committee's recommendations the vestry recognized its commitment to the kindergarten and the role it was playing in community life.

The following resolution was adopted: ". . . the vestry of St. Luke's accepts the recommendations of the long range planning committee; however, in view of the difficulty in completing the church school building, every effort will be made to secure a place for the temporary operation of the kindergarten where it can function until the church school building is ready for use."

The vestry's concern, however, was unfounded. The kindergarten opened in the fall of 1969 on the Club Boulevard property and moved into the church school building in January 1970.

This March 9 vestry meeting also brought the decision to seek the Methodist Student Center at Duke University as

a temporary place for church services until St. Luke's erected its new building.

Under the terms of the sale of the Club Boulevard property St. Luke's had rent-free use of it until August 19, 1969. On March 23, 1969, St. Luke's agreed to pay the Rand interests \$500 a month to use the property from August to November.

Vestry sessions during this period of St. Luke's life were often long, but on April 27, 1969--four years after the March 21, 1965 session when it was first suggested that St. Luke's should consider relocation--the vestry approved plans for the church school building on the Hillandale property in a short session.

The vestry sat at 11:45 a.m., after a service of Morning Prayer and Baptism at which ninety-seven people were present, and rose at 12:10 p.m. A motion that "we accept the plans of the Building Committee for the church school building" was made by Seth Warner. "There were many seconds and the motion passed unanimously," the minutes show.

The script for this action had been written on April 13 when the vestry was told that the standing committee of the diocese "had enthusiastically" endorsed the church's plans to borrow up to \$175,000 from Security Savings and Loan Association to finance construction of the sanctuary and the balance of the cost for the church school building. Formal action to borrow \$150,000 was taken on May 21, ten days after a groundbreaking for the church school building was held on May 11.

Ted Harris, the rector, arranged a gala service for the (following page, 132) groundbreaking, held on a balmy Sunday afternoon with mostly a shirt-sleeved congregation in attendance.

Discussion Questions and Exercises

A newspaper story on Saturday, May 10, in announcing the event said:

1. Why do some teachers in certain areas of Canada speak to their pupils in French? The program, scheduled to begin at 4 p.m., will launch the congregation's building program and movement of the church from its present location at 908 West Club Boulevard.
2. Where would you use both English and French in school in Canada?
3. What French song can you teach your class? The property on which the church is now located has been sold to the Rand interests who operate Northgate Shopping Center.
4. Ask the class how many have heard foreign language songs, conversations, or seen foreign language films.
5. In what sections of the U.S. might you find people speaking French? "One of the features of the groundbreaking service, the
6. Establish a pen-pal relationship for your pupils with a Francophone-Rev. J. E. C. Harris, rector, said, will be an ancient American pupil in Maine or Vermont. (Write to the Department of Public custom called 'beating the bounds', a practice dating from Instruction in those states for contacts.) Anglo-Saxon time when the clergy and members of the parish, accompanied by young children, physically walked the boundaries of the parish.

"The practice, in the absence of maps, enabled the congregation to be familiar with the boundaries.

"Sunday's 'beating the bounds' . . . will include children from the church school and the daily kindergarten carrying banners and balloons. During the procession the children and congregation will follow musicians who will play the hymn 'Onward Christian Soldier' while the congregation sings."

All who attended the service were invited to bring digging tools.

After Harris, as rector, had formally turned the first spade in a spot not now marked, but somewhere near the entrance of the church school building, the children and adults joyfully hacked at the ground.

Pictures of the event show the joy of the day, underscoring the spirit of combativeness and cooperation that brought St. Luke's to a high day in its existence.

The sounds of construction activity on the church school building intensified the search for a location to move to for Sunday services. At a vestry meeting on July 27--two months after the groundbreaking for the church school building--Harris announced that the church would move to the Methodist Student Center at Duke on October 12 and would continue to meet there until the erection of the new church was completed.

The student center provided adequate quarters for the church but at some discomfort. A group of Duke students was using the building as living quarters with the resultant accumulation of student debris which parishioners soon discovered to be offensive, particularly in respect to the number of cats domiciled with the students.

The hiatus at the student center lasted from October 12, 1969, until December 6, 1970, when the new church was occupied.

In the meantime, while the church school building was rising and final plans were being adopted for the new church structure, social problems continued to have an effect on the church finances.

The simmering discord flared anew over the national church's advocacy of civil rights issues and a grant to Malcolm X Liberation University, a black-led school many viewed as a siphon for money and fountain of rebellion against its stated purpose of advancing Negro education.

On October 26 the vestry was told that the church had been asked to accept restricted pledges in the every member canvass. "Some," the vestryman reported, "intend to withhold pledges entirely in view of recent developments on the diocesan and national level."

Parishioners wishing to restrict their pledges were interested in supporting St. Luke's Durham program. They did not desire to see their pledges used to pay for assessments and quotas for the diocesan office and national church projects.

Some vestrymen feared that should restricted pledges not be accepted disaster might befall the parish. Others observed that by withholding money from the diocese and national programs the church was "effectively killing programs that we all favor."

During the meeting Harris said that to allow restricted pledges meant "anarchy within and disloyalty to the church." He suggested that St. Luke's express its loyalty to the diocese and the national church by accepting its assessment and quota, but the "we also honor the right of parishioners to put their money where they wish it to go by accepting pledges to a capital improvement fund."

The discussion that day ended with the adoption of two resolutions.

One reaffirmed the church's normal procedure for the every member canvass.

The other, expressing its concern over the national church's activity, reaffirmed St. Luke's "allegiance to the Diocese of North Carolina and the national church" and expressed "its disagreement and concern over the recent grant of money from the national council to the Malcolm X Liberation University."

The resolutions, however, did not settle the question and on January 11, 1970, the vestry was told the every member canvass had fallen \$4,000 short of meeting the needed expenses for 1970.

The discussion that evolved from this report quickly centered on the effect of "restricted pledges". The vestry adopted another resolution saying "the vestry of St. Luke's interprets a pledge 'restricted for local use' to be designated for anything in the operating budget except for Assessment and Quota, or for any of the special funds . ."

There the question rested only to surface again later in the year when St. Luke's sought to borrow money for its church building program.

The shortage of \$4,000 was partially relieved by extra pledges totaling \$1,500 raised at a church supper for the men of the church. Estimated expenses for 1970 were \$38,162.00.

During this controversy, however, the building program continued. The vestry was told on December 14, 1969, that the church school was about completed and plans were made for the kindergarten to move from Club Boulevard buildings to the new building after the Christmas vacation.

Plans for the church building had reached the point where it was decided that bids would be taken on it in late January or early February.

Bids were received February 3 and they ranged from a low of \$182,700 to a high \$205,629. Low bidder on the base bid was E. M. Wilkerson & Son of Roxboro. Sprague Construction Company of Durham was \$25 higher than Wilkerson with a base bid of \$182,725.

The vestry on February 5 on motion of James A. Belvin awarded the contract to Sprague Construction Company contingent on obtaining the bishop's permission to borrow the money.

On a motion by John Satterfield the vestry asked the clerk, Seth Warner, to write the Roxboro company--the low bidder by \$25--thanking it for its interest in the building program and explaining that the contract had been awarded Sprague Construction Company "in view of the small difference between the base bids and the fact that Mr. Sprague is a parishioner of St. Luke's".

The awarding of the contract ended an era of five years--though short in time, but long on work, planning and devotion of all in St. Luke's--from March 21, 1965, when it was first suggested that the church might consider moving to a new site.

Securing permission to borrow the money for the church building ignited a turn of events that for a time threatened the building plans.

Church law requires the permission of the bishop to borrow money and on February 5, 1970, the vestry adopted the necessary resolution asking permission.

The pertinent clauses were:

". . . St. Luke's . . . has completed the construction of its church school building and is now occupying the building . . ."

". . . In April 1969 the Bishop with consent of the Standing Committee authorized St. Luke's' acceptance of a loan commitment from Security Savings and Loan Association of Durham in the amount of up to \$175,000 at seven percent for twenty years with permission to borrow \$50,000 at that time toward construction of the above-mentioned school building;

". . . The vestry of St. Luke's hereby requests the permission of the Bishop, acting upon the recommendation of the Standing Committee, to authorize permission for St. Luke's to borrow \$100,000 for the second phase of construction (i.e., its church building)."

While this resolution was being forwarded to the bishop and the action on it awaited, the vestry on February 8--three days later--began a repair job on its 1970 budget.

The finance committee reported that approximately \$1,500 had been pledged at the catered supper for the men.

Minutes of the meeting then read:

"Estimated expenditures for 1970 total \$38,162. The kindergarten contributes one-half of the salary of the secretary and janitor for nine months of the year. The quota, assessed by the diocese, \$4,904, was included. This estimate is based on the assumption that ninety percent of the pledge for 1970 will be paid during that year. To reconcile these two figures, the finance committee recommended that \$2,430 be deleted from the quota and that \$3,000 be taken from the building fund and applied toward payment of principal and interest on our loan; consequently, the amount of the diocesan quota accepted by St. Luke's at this time would be \$2,474."

The vestry adopted this plan with the stipulation that "when additional funds become available, they will be applied toward payment of the quota up to the assessed amount of \$4,904.

Eight days later--February 15--the vestry learned that its application for permission to borrow the \$100,000 had been rejected.

The sequence of events as recorded in the minutes of the February 15 meeting relates the stunning decision that for a short period of time imperiled construction plans.

"On February 12," the minutes read, "the Standing Committee of the Diocese decided against recommending to the Bishop (Fraser) that he grant us permission to borrow \$100,000 to build our church.

" . . . Mr. Harris inquired of the Rev. John A. Gray, president of the Standing Committee, the reasons for this refusal and was told that accepting our assessed quota was a prerequisite for granting such a request as ours.

" . . . In answer to a question from Mr. Harris the Bishop said that he could not believe we were turned down because of our failure to accept the quota.

"After talking with Mr. Gray, the Bishop said that the reason for the action was our financial situation: we cannot carry an operating budget fifty percent of which is for mortgage payments. He (the bishop) suggested the possibility of a capital funds drive; we ought to raise pledges amounting to \$122,500 to a capital fund over a three-to-four year period (three and one-half times our annual budget). Mr. (Addison) Sprague later interjected that our operating budget was really only \$18,000, and therefore the appropriate figure was \$63,000. Perhaps if we returned to the Standing Committee with, say, \$80,000 in pledges to a capital fund, favorable action on our request would be likely.

"Members of the vestry expressed considerable resentment about the way the Standing Committee had acted on our request. Some of the points put forth were the following:

(a) The Standing Committee was made aware of our total building program when it granted us permission to borrow money to build the church school building; if it foresaw dangers in the program, why did not it notify us then that the whole program seemed unsound, before we got so deeply

committed to the church school building? (b) In view of Mr. Gray's initial remarks, it seemed that the Standing Committee was using extortion to get us to accept our assessed quota. (c) We were told that no representative from St. Luke's should appear at the meeting, and thus were denied an opportunity to argue our case. (d) No guidelines were suggested by the Committee (Standing) to help us reformulate plans that would have a chance of being accepted."

Kennon Taylor, chairman of the long range planning committee, pointed out that the commitment from Security Savings and Loan Association for up to \$100,000 at seven percent interest was good only until July 1970 and that a delay in building would only result in additional cost.

Some possibilities for raising money were discussed and among them was a thought expressed by Taylor that the vestry might consider professional fundraisers to help in the capital funds drive, a step that was soon accepted which resulted in the Forward Fund capital drive.

The vestry then decided to pursue quickly any avenues to place St. Luke's in an acceptable position to secure permission to borrow money.

The minutes record this decision: "Responding to the pressures of time on our building plans, vestrymen expressed the desire for a plan of action in the very near future. Mr. (Jack) Borden suggested that the finance and long range planning committees meet to think about ways of raising the needed money right away; members of the Standing Committee should be invited to come over (to Durham) to suggest

guidelines for formulating another request to borrow money."

Lightning was poised to strike the church's building plans. The two church committees met the next day--February 16--to expedite a program to fuse the church's hopes with a favorable decision from the Standing Committee.

The need for a quick, sound decision was paramount and the joint committee formulated its recommendations in advance of a vestry meeting on February 22, the fourth of five vestry sessions that month.

The recommendations included these observations: "Since we may count on at least \$92,000 without any additional borrowing, we should start construction on our new church at once; since the Diocesan Standing Committee turned down our request for permission to borrow money in part because we did not accept our quota in full, we should apply \$2,400 of the \$92,000 to the quota; we should start a capital funds drive."

To complicate further the financial situation, Harris told the vestry that since its last meeting on February 15, Security Savings and Loan Association "has reneged on its commitment to lend us up to \$150,000 in installments over a period of time up to July 1, 1970; that date has been advanced to April 1, 1970, and in addition, we must show active progress in construction on our site."

Members of the vestry continued to express criticism of the Standing Committee's action "for insisting on acceptance of the quota and suggested that it was a form of extortion."

Harris remarked during the discussion "that it was probably the policy of the Standing Committee to say that if a parish cannot accept its quota, it is not financially sound."

He also said that he had been unable to "learn any details concerning the decision of the Standing Committee since it acted in executive session."

Mrs. Betty Grant asserted "that she believed in the episcopal form of government, but that she was bitterly upset at the position the diocese can take in regard to some of its parishes."

Consensus prevailed that St. Luke's had to move forward within the framework dictated by the episcopal form of government.

An adopted motion carried these points: (a) start the construction of the church now; (b) launch immediately a capital funds drive; (c) accept the quota.

Quick action was taken on launching a professionally directed fund drive, called Forward Fund.

The vestry sat the next night--February 23--and voted to employ Ketchum, Inc., to organize the campaign, an effort that resulted in pledges totaling slightly more than \$70,000 subscribed during a six-week intensive drive.

The capital funds decision and the decision to accept the quota broke the deadlock with the Standing Committee.

On March 6 the Standing Committee approved St. Luke's request to borrow up to \$100,000 for its building program.

The decision was based on a resolution adopted in a poll of the vestry between February 23 and early March before the Standing Committee's meeting on March 6. The poll was necessary because the vestry did not sit until March 8 and time was to expire on April 1 with the commitment from Security Savings and Loan Association to serve as the church's borrowing agent.

The resolution was similar to the earlier one which the Standing Committee had rejected with these points added:

"(1) The vestry has decided to enter immediately into a Capital Fund drive . . . We have hired Ketchum, Inc., to organize and direct a capital fund drive . . .

"(2) Our commitment at the seven percent rate of interest is good only until April 1, 1970. Therefore, we are asking the Bishop and Standing Committee to allow us the leeway to borrow as much as \$100,000 though we are certain that because of the Capital Funds drive, we will not need to borrow that much."

The resolution did not mention the vestry's decision that it was the church's intention to pay the quota. But no one on the vestry in that era doubts that the committee was not aware of the decision.

The decision to employ a professional fund raiser, though an appropriate action for the financial condition then confronting the church, did not please either the vestry or a large group of parishioners.

At the time Ketchum, Inc., was employed, many on the vestry expressed regret that St. Luke's had found itself in such a strait that it could not successfully approach the problem with its own talent. There was not time for those whose talents would lend to a successful drive to organize the effort.

The vestry at its March 8 session was told that Arthur Griffing of Ketchum, Inc., had started work on the campaign.

The contract with the company called for an expenditure of \$5,100 in addition to estimated expenses of \$2,500.

In the six-week period the goal of \$60,000 was exceeded. A treasurer's report in September 1970 showed that receivable Forward Fund pledges totaled \$72,262.01 with receipts to that date totaling \$6,400, almost enough to pay expenses of \$6,653.

During all the wrangling over financing the church the spirit of building still manifested itself. On February 22, the same day the vestry adopted a motion to proceed with the construction of the church building and a day before the agreement was reached to employ a professional fund raiser, the formal opening of the church school structure was observed.

Pictures of the event depict the solemnity of the program and the underlying courage of a parish determined to overcome its problems.

Ground for the church building was broken in late March and construction proceeded rapidly.

The building, containing 12,002 square feet of enclosed space, was erected for \$182,725. The overhang around the outside walls contains 4,192 square feet. Square footage cost was \$12.74, an amazing figure for the structure even in those days. Construction was started March 1, 1970, and the building was completed April 14, 1971.

The ceiling height in the sanctuary (above the altar) is thirty-five feet. The steeple-cross above the roof rises fifty-two feet, making it eighty-seven feet above ground level.

Bar joists were used in the steel-frame structure which rests on a concrete slab with load-bearing walls of brick construction.

The bricks used in the building were manufactured by Borden Brick and Tile Company. Jack Borden, vice president and secretary of the company, at that time was a communicant and continues today to be active in the church's life.

The steeple-cross was placed atop the partially completed building on August 7.

Records of the church contain this report:

"At 9:47 a.m. on Friday, August 7, 1970 A.D., the steeple-cross was set in position.

"To celebrate the occasion a bottle of 'Cold Duck' was opened. After the first cup was 'poured out' to the Lord, the following people shared this bottle:

"Frank DePasquale, architect; Addison M. Sprague, contractor; J. E. C. Harris, rector; James Sprague, carpenter; David Sprague, laborer; Billy Jones, crane operator; Carl Mayse, carpenter; Ginger Yohe, parishioner."

Ms. Yohe was on the scene by accident. She had stopped by the church that morning on a church errand, stayed to watch positioning of the steeple and joined in the festivities.

The positioning of the steeple signaled the final push to ready at least a portion of the church for the first service in the building.

St. Luke's Day--October 18, 1970--was picked for the occasion. The service was held in what is now the parish hall with the altar placed on the west wall and chairs arranged in two sections.

Significantly, the altar and chairs were the same used in the Club Boulevard building, tying the congregation to its earlier roots in the old location.

The scene that October Sunday was one of construction activity mixed with the joy of holding the first service in the new building. Parishioners entered the church to find construction materials stacked in the still incompleated church. Tarpaulins dangled from the ceiling, sawhorses rested where workmen had left them on the preceding Friday, some tools lay scattered on the work benches and construction dust still sifted through the area.

Despite the obstacles, though, and they were insignificant when matched with the enchantment expressed by the congregation at holding the first service in the new building, the solemnity of the worship and prayers underscored once again the determination and faith that brought St. Luke's to that point.

Hopes and aspirations for a new building were about to be realized. Lost in the euphoric ceremonies were complaints voiced at a vestry meeting just a week earlier "over recent developments at the Methodist Student Center--namely cat odors in the basement, four-letter words on the bulletin board and students taking over more than half of the choir room," as the minutes read.

The minutes indicate these complaints were briefly discussed, but no action was taken. None was needed at that time--October 11, 1970--because of the forthcoming service and the knowledge that St. Luke's days were numbered in the Student Center.

And they were.

St. Luke's occupied its building on December 6, 1970. It was formally dedicated in a service on October 18, 1971, with Bishop Fraser in attendance.

The dedication event was a two-day ceremony for St. Luke's. On October 17, 1971, dedication of the James Robert Bly Memorial Organ was observed with Dr. Seth Warner, then church organist and choirmaster, playing the Sunday afternoon inaugural recital for an audience of 260 after a service of Evening Prayer.

The organ was given in memory of Bly, an early communicant, Sunday School superintendent and stalwart supporter of the church, by his widow, Mrs. Miriam Bly; Mr. and Mrs. James A. Belvin; Mr. and Mrs. Richard M. Hutson, II; Dr. and Mrs. Seth J. Warner; and Mr. and Mrs. Edward S. Wasdell.

It is appropriate to recall that on the inside front page of the printed program for the twin occasions, the following prayer was used:

"Almighty God, who inspired your servant Saint Luke, the physician, to set forth in the gospel the love and healing power of your Son; Graciously continue in your church the love and power to heal, to the praise and glory of your Name; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever. Amen."

The dedication service for St. Luke's on Monday night, October 18, 1971, brought a congregation of 300 people whose hearts were stirred from the moment Bishop Fraser knocked three times on the church door with the foot of the Pastoral Staff and intoned: "Open me the gates of righteousness, that I may go into them, and give thanks to the Lord" until the close of the service when he affirmed "I dedicate this House to the glory of God, and in honor of St. Luke the Evangelist: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen."

No more fitting hymn than "Praise to the Lord, the Almighty, the King of Creation" could have been selected to climax the service.

The vision of those who saw opportunities--not problems and difficulties--when St. Luke's was being born had become a reality.

St. Luke's, too, made history in another way in 1971. It became the first church in the Diocese of North Carolina to have a woman as senior warden when Mrs. Betty Grant was elected. Her election on January 10, 1971, signaled a new thrust for women taking more responsible posts in the church.

St. Luke's had its second woman senior warden in 1973 when Mrs. Joyce Wasdell (now Mrs. Richard Whitfield) was elected to the post on January 7. These selections came within three years after the United States got its first women generals in the armed forces. On May 15, 1970, then President Richard Nixon promoted two women to be one-star generals.

Two significant changes in the church's worship life also occurred during Harris' ministry. On December 13, 1970, he told the vestry that the bishop would like the trial liturgies to be examined and studied by a worship commission and the congregation in order that Episcopalians "not feel that it is being forced upon them."

To Harris fell the responsibility of guiding the church through the difficult period introducing the various rites, explaining the changes, why the changes were made and the benefits to be obtained from them.

St. Luke's, like other churches, lost some members from the introduction of the new liturgies and Harris wrestled with the problem. His experiences during this period paralleled those of other priests and to his credit he

constructed a foundation on which his successor successfully built.

St. Luke's during Harris' ministry also adopted as a parish policy the admission of all baptized children to Holy Communion with the permission of their parents and after adequate preparation.

Harris, in the vestry discussion, explained that this policy would release confirmation from its stigma as a "ticket to Communion" and would make it instead a method of reaffirming one's faith. He also told the vestry and later the congregation that the policy was not a command that every child come to Communion.

Episcopal Young Churchmen of Harris' era made a significant contribution to the beautification of the church's property when they undertook a project to plant the pine trees around the borders of the property. A total of 500 trees was planted in early March 1972.

Harris resigned as rector on May 5, 1974, effective August 31, to accept a supervisory position in clinical pastoral education at the Spring Grove Hospital in Baltimore, Maryland.

In his letter to the vestry, he said:

"The last seven years have been eventful and exciting for all of us at St. Luke's. In leaving I will have many friendships and memories to cherish; and St. Luke's will always be special to me."

St. Luke's then turned to the task of selecting a new rector and functioning with supply priests until a success-

ful search was completed.

Supply ministers during this period were the Rev. Peter Keese, the Rev. Harmon Smith and the Rev. Robert Gregg.

On January 8, 1975, the vestry issued a call to the Rev. Robert C. Johnson, then priest-in-charge of St. Christopher's in Garner. Johnson accepted the call and conducted his first service at St. Luke's on April 6, 1975.

Johnson, his wife Connie, and their two children, Kinley and Julie, moved into a home on Kimberly Lane.

Previous to his service at St. Christopher's, Johnson had been rector of St. Paul's in Smithfield and assistant to the rector of St. Peter's in Charlotte.

A native of Columbus, Georgia, he had secured an A.B. degree from Mercer University in Macon, Georgia, a Master of Divinity from Yale Divinity School and an M.A. from North Carolina State.

Johnson inherited a church beset by a number of internal problems, principally fueled by the National Church's adoption of a new Book of Common Prayer to replace the 1928 version and the vestiges of social unrest ignited by controversies over Malcolm X University and Black Panther activities.

Johnson's friendly demeanor and enthusiastic ministry kindled a new spirit in St. Luke's that ignited a era of progress different from the spectacular and more visible gains registered in starting a church and erecting a building.

Almost from the beginning of his ministry minutes of vestry meetings reflected his many contacts with parishioners such as hospital visits, home calls and office conferences.

Vestry minutes for one month--and it was typical of each month--show that Johnson listed forty-one parish visits, attempted twenty others but found no one at home, seventeen hospital visits, seventeen office conferences and attended two clergy functions.

During his early months at St. Luke's Johnson also encouraged the vestry to institute a new policy on confirmation of children.

Records of the August 10, 1975, vestry meeting contain these observations:

"The vestry . . . spent considerable time in discussing Mr. Johnson's proposal to encourage a change in St. Luke's policy for confirmation age from eleven/twelve years to sixteen years with the understanding the parents and/or children might request earlier confirmation.

"Among Mr. Johnson's reasons were these:

"1. Confirmation and first communion are no longer related, as church policy is to admit--yea, encourage--everyone to make his communion.

"2. As a priest, he laments hearing from so many persons that they 'don't remember' their confirmation classes. Confirmation simultaneous with other adult responsibilities (driving, voting, for example) would be a genuine introduction into adult responsibility at church

(voting in parish elections, serving on the vestry).

"Older persons can more readily discuss and understand sophisticated concepts."

The discussion concluded with the vestry adopting a motion that said:

"The vestry approves a recommended policy at St. Luke's for confirmation during the year proceeding the sixteenth birthday, with the understanding that children and parents may request earlier confirmation if their situation warrants."

Another indication of the "settling" of St. Luke's during Johnson's early months was a report on pledging made at the December 14, 1975, vestry meeting.

The report showed that for 1975 (reflecting the Every Member canvass in 1974 shortly after Harris resigned and during the period when St. Luke's did not have a full-time rector) pledges totaled \$36,647.60 from seventy-seven families making a pledge. For the year 1976 (reflecting the Every Member canvass in late 1975) a total of \$47,222.20 was pledged from 103 families.

Events far apart and seemingly unrelated have a strange way of becoming linked in the hindsight of history. And so it was with St. Luke's in 1975.

Ten days after Johnson conducted his first service at St. Luke's the Cambodian government surrendered to the Communist Khmer Rouge. The date was April 16, 1975. The surrender and the consequent displacement of thousands of Cambodians from their homes, farms and factories brought one of those families within the fold of St. Luke's.

On October 14, 1979, the vestry was told the Ung family--one of the thousands who fled the yoke of merciless Communists--had arrived in Durham and were "eager to establish their independence."

A great American president once said: "The test of our progress is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have too little."

With St. Luke's sponsorship of the family, its members were able to make the long trek from a refugee camp, settle in Durham and become self-sufficient.

A report to the vestry on June 12, 1977, that a cemetery committee had met and was formulating plans for a columbarium and memorial wall launched a new project for the church.

By January 8, 1978, the vestry was shown drawings for a memorial garden and columbarium for the south entrance court. By December 10, 1978, the work had been completed and dedication services were held the week after Christmas.

In mid 1980 Ernie Greup and Carolyn Satterfield were named co-chairmen of a committee to plan various events to commemorate the first quarter-century of St. Luke's life.

Among the highlights were visits from the three former ministers of the church. Each attended a covered dish supper on the Saturday night before conducting services on Sunday.

The Harris family was present the weekend of October 4-5, Watson the weekend of November 1-2, and Hethcock

and his wife, Phebe, the weekend of November 22-23. A reception after the Sunday services honored each of them.

Two events the weekend of February 21-22, 1981, culminated the anniversary year.

The first was a dinner party at the church Saturday night, February 21, attended by over 200 friends and communicants of St. Luke's.

The second was a visit on Sunday, February 22, by Bishop Fraser who was the preacher and celebrant for Holy Communion.

As the anniversary year ended, Greup--long an active layman and two-term senior warden--made these observations:

"Our physical church now seems more in place than it was earlier, although it must be nourished and cared for in many ways. The church, during the last number of years, has reached out to our community as a growing part of our life today.

"St. Luke's has joined twenty-three other Durham churches in Congregations in Action, a clearinghouse and action body for assisting with human problems. We are active in CONTACT--a telephone counseling service manned by trained volunteers.

"We support creative local television programs which seek to show the work of the church 'alive in the world today' ("Curious Kaleidoscope").

"The 'Meals on Wheels' program for the shut-in and elderly receives some funding and volunteer services from

St. Luke's and we are a part of a look at the growing discussion on ecumenism.

"St. Luke's continues to look inwardly to our own growth and maturing and outwardly at our mission to others in our community, the state and nations."

The vision of those who founded St. Luke's still exists. As testimony to the early spirit, St. Luke's in February 1981 embarked on a fundraising drive to enable the church to purchase permanent chairs and to pave driveways and parking lots.

Just as the early founders were aware, St. Lukers twenty-five years later realized the building of a church never ends, its needs expand and multiply, its service never perishes but reproduces.

Ralph Waldo Emerson once wrote:

"The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew;
The conscious stone to beauty grew."

* * * *

St. Luke's founders built well; its existence today is evidence to their visions and hopes.

St. Luke's destiny?

Providence provided the answer at the climactical service of the anniversary year.

The Epistle (I Corinthians 3:10-11, 16-23) for the Seventh Sunday after Epiphany contained these words:

"According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ."

Bishop Fraser that day told St. Lukers that buildings could be destroyed, but only they, as members of Christ's flock, would determine St. Luke's destiny.

ST. LUKE'S EPISCOPAL CHURCH

Durham, North Carolina

1982 - 1986

A supplement to

ST. LUKE'S EPISCOPAL CHURCH

Durham, North Carolina

1956 - 1981

Harry D. Hollingsworth

1737 Hillandale Road
Durham, North Carolina
1992

A Foreword

The request was for the writer to take a look at St. Luke's Episcopal Church for the past five years.

The following, except for a brief introduction entirely of the author's assessment, is more of a catalogue than a full-blown history.

Quotations, where they appear, are mostly from the Newsletter distributed normally on a monthly basis by the rector, the Reverend Robert C. Johnson, Jr. There will also appear some references to Vestry Minutes.

The rector should be complimented for his attention to the Newsletters. They are monthly histories of the church and will, in the future, provide a well of information for the more diligent historian.

The Vestry Minutes, well prepared and preserved in an orderly manner, also will enlarge and amplify for a future assessor of St. Luke's a resource abundant with facts and figures.

The writer has read practically all the minutes since St. Luke's was formed. All the Vestry clerks have served with distinction. They, too, should be honored for their dedication.

Harry D. Hollingsworth

October 1, 1986

Five Years Later

Benjamin Franklin is credited with writing:

"Dost thou love life? Then do not squander time,
for that is the stuff life is made of."

* * *

The foregoing quotation harmonizes with the fabric of life-blood in St. Luke's Episcopal Church in Durham since the night of February 21, 1981, when the congregation formally marked its 25th anniversary.

The congregation--perhaps not consciously, but nevertheless with conviction and vitality--has responded to retired Bishop Thomas Fraser's admonition on Sunday, February 22, 1981, that as members of Christ's flock the destiny of St. Luke's would be determined.

Many treasured and wonderful moments have been chronicled since the Reverend Robert C. Johnson wrote in his February 23, 1981, Newsletter:

"The final weekend of our 25th anniversary year was elegant and delightful. Thanks to Ernie Greup and Carolyn Satterfield and all who helped to make our year-long celebration so special!"

It is fitting that many of them should be recalled, but infinitely more important to remember is the capacity St. Luke's has demonstrated in increasing its devotion and service, time and funds, and building and grounds to those in need.

The professionals call it "outreach."

St. Lukers think of it as "helping others."

The "breath of life" has been manifested in numerous ways from giving love unstintingly, and where believed necessary, supportive assessment to those traveling the path toward ordination, to projects such as Meals-on-Wheels, Habitat for Humanity, CROP Walk, Durham's annual Share-Your-Christmas program,

CONTACT, Durham Congregations in Action, Penick Home for Aging, food and clothing barrels, Episcopal Children's Home, Host Homes, Mediport and Durham's Community Soup Kitchen.

For many of its fledgling years St. Luke's project funds were applied to its own support. Maturity now brings this note on a financial report: "In addition to the budgeted items, proceeds from the Bazaar and Pansy Sale will be available to the Vestry and charitable work."

In concert with extending its helping hand, St. Luke's Church has also built inward.

The church needs only to look at its expanding Church School program, its frequent study courses, its work with Young Episcopalians, its dedicated corps of lay readers and chalice ministers, improvements to its structure, the growth of its giving, its rising communicant listing, its attendance at worship, and, not to be overlooked, the crowds that gather for its social events to realize the vision and ardor displayed by its pioneers exist today.

No time was squandered in its first 25 years--and none in the past five years.

Some events to remember.

FEBRUARY 1981 -- At a special meeting Sunday evening, February 22, your vestry voted unanimously to sign contracts to purchase the permanent chairs for our church and to pave our driveways and parking lots. The chairs are promised to be delivered within 90 days, and the paving will proceed as weather and scheduling permit. In order to proceed with the project, the Vestry voted to reduce the number of chairs to be purchased by 50, from 335 down to 285.

"Financing will be handled in this manner. \$40,000 has been pledged over the next 3 years through our recent capital funds drive. \$4,409 will come from the St. Luke's Memorial Fund. \$2,500 will be contributed by St. Luke's Kindergarten.

A \$5,000 grant is expected from the N.C. Episcopal Church Foundation. An additional \$2,000 in pledges is hoped for."

APRIL 1981 -- "Our capital funds drive has already resulted in the paving of our driveways and parking lot."

MAY 1981 -- " . . . the paving is done and the permanent seating has been installed."

"Our Vestry has agreed to accept the appointment of a Ministerial Intern, Mr. Allie Ellington. Mr. Ellington will work at St. Luke's 12 hours a week for one year beginning June 1, 1981."

SEPTEMBER 1981 -- "The kneelers which we made and used for many years before buying our new chairs have been given to St. Alban's Episcopal Church in Lillington."

NOVEMBER 1981 -- "Proceeds from . . . the annual bazaar on October 31 are \$3,300. . . . Proceeds from the annual pansy sale are likely to be over \$900."

DECEMBER 1981 -- Pansy sales profits \$897. Annual bazaar profit \$3,510.

JANUARY 1982 -- 99 family units in Every Member Canvass pledged \$68,429 for an average pledge of \$691. In 1981, 95 families pledges \$67,167.

MAY 1982 -- "May 30 will be Allie Ellington's last Sunday at St. Luke's. He has served as our ministerial intern (appointed by the Diocesan Commission on Ministry" for one year and has contributed positively to all areas of our parish life."

Redecoration of rector's office completed. "This is a project being financed by voluntary contributions and all help is appreciated."

"After the first year of our new Sunday morning schedule (with church school classes at 9:00 and church at 10:00), the Vestry is evaluating the year and at the next meeting on June 13 will establish a schedule for next fall."

JULY 1982 -- "Your Vestry voted unanimously to keep the same schedule in 1982-83 that we used this year, with Christian

Education classes for all ages at 9:00 and worship at 10:00 A.M.

NOVEMBER 1982 -- Fall bazaar on October 23 produced a profit of \$3,318. Pansy sale profits for \$900 expected. Bake sale profits totaled \$145.

The Vestry voted to name the large conference room on the north side of the parish all "in loving memory of Henry Mahler Kramer, Jr., former vestryman and junior warden of St. Luke's." (Mr. Kramer died December 15, 1981.)

JANUARY 1983 -- " . . . your pledges for 1983 . . . for the first time since 1973 we will be able to pay our full diocesan quota and carry our fair share of the missionary outreach of the diocese."

For 1983 St. Luke's received pledges from 100 families totaling \$78,401 for an average pledge of \$784. The average pledge in 1982 was \$713.72. The final budget for 1982 amounted to \$87,975.86. The vestry for 1983 adopted a budget of \$97,567.

APRIL 1983 -- "The old gray chairs keep on serving. Your Vestry has given 40 of our gray folding chairs to CONTACT for classroom and meeting use. . . ."

"Brooks Graebner was interviewed by the Vestry on April 10 and received a unanimous endorsement for his application . . . for admission as a Postulant for Holy Orders."

JULY 1983 -- "After two years of having Sunday School classes at 9:00 A.M., your Vestry has voted to concur with the recommendation of the Christian Education Committee and to return to a one-hour schedule this fall. Church and Sunday School will be at 10:00 A.M.; children will leave for classes before the sermon."

SEPTEMBER 1983 -- A note from Brooks Graebner: "I would like to thank everyone at St. Luke's for making my last scheduled Sunday with you such a special occasion for both Chris and myself. It has been a pleasure for three years to serve as organist/choirmaster. . . . What gives me the greatest

pleasure, however, is the way St. Luke's has endorsed my new vocational goals. Rest assured that I am putting your gift of cassock and surplice to good use at The Church of Good Shepherd" (in Raleigh).

OCTOBER 1983 -- "Ted Harris, former Rector of St. Luke's . . . is now Director of the Memphis Institute of Medicine and Religion at the City of Memphis Hospital in Memphis, Tenn."

NOVEMBER 1983 -- "After 11 years as treasurer of St. Luke's Church, Bill Spann has resigned. The Vestry at their October meeting adopted a resolution of appreciation for Bill's 'untiring and devoted services' . . . Bill Spann has been a faithful servant of the church; and because of his careful fiscal management and advice, we have been able to be a faithful Christian parish."

DECEMBER 1983 -- ". . . a profit so far of \$1,282 from our pansy sale."

The Finance Committee received a report that 103 families pledged \$90,000 for 1984, a 15-percent increase over 1983. The average pledge was reported as \$874.

FEBRUARY 1984 -- "Brooks Graebner was admitted as a Postulant for Holy Orders . . . on January 16, 1984."

MAY 1984 -- Our Capital Funds Drive, which began during our Twenty-fifth Anniversary Celebration in 1981, is drawing to a close. On the basis of funds pledged, your Vestry borrowed \$33,000 from the Diocese of North Carolina and purchased permanent seating for the church and contracted to have the driveway and parking lots paved. . . . We have a debt now of \$5,525."

"Thanks to our Property Improvement Committee . . . for securing new tables and mirrors for each narthex."

"With the enthusiastic approval of Harry and Norma Hollingsworth your Vestry has voted to give the font from our Club Boulevard church to St. Luke's Church in Yanceyville. The font has been in storage since our St. Luke's built the new building on

Hillandale Road. The font was given in memory of Norma's father, Dr. H. Lee Large; it was first used on February 8, 1959, when Bob Watson baptized Luther Hollingsworth; Bill and Mary Yohe; Camille, Carolyn, Clay and Carson Holloway; and Jeffrey Newton."

AUGUST 1984 -- "We have received a thank-you letter from Joel Mason for the ordination gift we sent."

"Brooks Graebner . . . after completing a year's internship at Good Shepherd in Raleigh and a summer of Clinical Pastoral Education at Memorial Hospital in Chapel Hill . . . leaves this week for a year at Virginia Theological Seminary in Alexandria . . . "

NOVEMBER 1984 -- Pledges for 1985 total \$100,060 for an average pledge of \$870. Pansy sale profits for \$1,297 were reported. October bazaar profits \$4,170. Betty Grant received initial endorsement toward being accepted as a postulant for the vocational diaconate.

FEBRUARY 1985 -- " . . . we will have the pleasure this Sunday (Feb. 17) of seeing for the first time our new Stations of the Cross, created and crafted especially for St. Luke's by one of our own resident artists, Warren Atchison. . . . The stations will hang permanently around the interior wall of St. Luke's.

MARCH 1985 -- From Vestry Minutes of March 10: "The Rector announced that Brooks Graebner will serve as ministerial assistant at St. Luke's next year. . . . The Rector said an anonymous donor had given a new electronic typewriter to the church."

MAY 1985 -- "Your surprise party to celebrate our ten years together as parish and rector was wonderful! The reception was elegant; the gift of stereo equipment was extravagantly generous; and the book of personal notes and remembrances is a treasure that I will cherish as long as I live." (The Rev. Robert C. Johnson conducted his first service at St. Luke's on

April 6, 1975.)

"Our Church School Missionary Offering ("mite boxes") for St. Peter's School in Seoul was \$356.40. Our lenten fast offering for African famine relief (sponsored by our EYC) was \$607.97 . . . the CROP Walk proceeds are now \$1,700.12!"

"On behalf of the Memorials Committee, Kay Hutson has brought our parish memorial book up-to-date by researching and identifying all memorials given since the beginning of St. Luke's, and by inscribing the record of each memorial in our book. The book is on permanent display in the case on the west wall of the church."

JULY 1985 -- From Vestry minutes of July 14: "Mr. Johnson announced . . . that Anne Hodges-Copple was attending her first official church meeting since becoming a student intern."

NOVEMBER 1985 -- "Our pledges for 1986 are \$115,098 which represents a 15 percent increase over 1985. We received 134 pledges for an average of \$859. . . . Our Annual Fall Bazaar profit has reached \$4,442.50."

FEBRUARY 1986 -- "our new hymnals were blessed and used for the first time on January 12. They were provided with money given to St. Luke's Memorial Fund in loving memory of Leonard Arnold Griffith, Peggy Lavinder Mann, Betsy Brandt Rankin, and Hattie Mae Shackelford. . . . After meeting with the Commission of Ministry in January, Betty Grant and Anne Hodges-Copple both received unanimous endorsement for admission to Postulancy . . . and on January 6 Bishop (Robert W.) Estill did indeed admit these two to Postulancy for Holy Orders."

APRIL 1986 -- "On Monday, April 21, at 7:00 P.M., Bishop Estill will be at St. Luke's to ordain our own Brooks Graebner to the sacred order of deacons. . . . An ordination is a rare and special occasion in the life of any parish."

MAY 1986 -- "Our own Brooks Graebner was ordained a deacon in a grand service at St. Luke's on April 21. Brooks submits

the following note for your attention:

"I want to thank all of St. Luke's for making my service of ordination to the diaconate such a joyous occasion. I appreciate your generous gifts; the beautiful set of stoles and the shirts and collars are very much needed, and I have already begun to put them to good use. As you can doubtless imagine, I never have trouble finding books to add to my library. Most of all, I thank you for being present to share the service with me. I have never experienced such an outpouring of love and affection in my life.

"I do not regard my ordination service as an isolated event, but rather as the culmination of a seven-year close association with St. Luke's. When I came, I was merely an emergency substitute organist; the fact that I am now a deacon in the church says much for the encouragement and support that you and Bob have given me and my family. Thus it is with mixed feelings that I must announce that I will be leaving St. Luke's in mid-June to take a position as Assistant to the Rector of St. Peter's in Charlotte. I am excited about entering into full-time parish work, and I don't believe I could have a better initial placement than St. Peter's. Still, it is hard to leave St. Luke's after so many years. Chris and I (and Martin) will miss you all very much."

Following the note from Mr. Graebner in the May 1986 Newsletter the Rector continued:

"Not only will Brooks be leaving for Charlotte, but also Anne Hodges-Copple will be completing her internship at St. Luke's and returning with John to her home parish in Chapel Hill . . . Sunday, June 8, will be the last Sunday at St. Luke's for Brooks and Chris and Martin Graebner and for Anne and John Hodges-Copple. . . . Betty Grant will be returning to us after successfully completing her intern year at St. Stephen's. Betty's first Sunday back at St. Luke's will be June 22."

JUNE 1986 -- "Elizabeth S. (Beth) Gray has recently completed her 25th school year as teacher and director of St. Luke's Kindergarten. From the school's earliest days in the "old house" on Club Boulevard through various expansions and moves, Beth has directed the school with skill and love and is the primary reason that St. Luke's Kindergarten is widely recognized as the finest pre-school program in Durham." (Mrs. Gray's service was recognized at a special reception here after church on Sept. 7.)

SEPTEMBER 1986 -- "The new carpet has been installed throughout most of the church. Our Property Improvement Committee (Bonnie Moore, Kay Hutson and Paul Stirrup) deserve our thanks for their careful selection of color and quality."

ST. LUKE'S EPISCOPAL CHURCH

Durham, North Carolina

1987 - 1991

A second supplement to

ST. LUKE'S EPISCOPAL CHURCH

Durham, North Carolina

1956 - 1981

Harry D. Hollingsworth

1737 Hillandale Road
Durham, North Carolina
1992

FOREWORD

*"Not that I have obtained, or am
already made perfect: but I press
on, if so be that I may lay hold on
that for which also I was laid hold
on by Christ Jesus." -- From the
Epistle of Paul the Apostle to the
Philippians.
Chapter 3, verse 12.*

The truth imbedded in Paul's words to the Philippians is an apt description of St. Luke's Episcopal Church in Durham.

St. Luke's is not perfect.

The congregation, though, in the past five years has made an attempt -- and with success -- to "press on."

The hunger to "press on" illuminates vividly the vision, self-confidence and optimism of its founders.

The "press on" challenge reflects commendably on the words of Ernie Greup who said on the occasion of St. Luke's 25th anniversary: "St. Luke's continues to look inwardly to its own growth and maturing and outwardly at our mission to others in our community, the nation and nations."

The in-born energy to "press on", too, provides an answer to then Bishop Thomas A. Fraser's sermon on February

22, 1981, in a service culminating the church's celebration of its 25th anniversary.

The Epistle (I Corinthians 3:10-11, 16-23) for the seventh Sunday after Epiphany contained this passage:

"According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no foundation can any one lay than that which is laid, which is Jesus Christ."

Bishop Fraser that day told St. Lukers that buildings could be destroyed, but only they as members of Christ's flock, would determine its destiny.

To "press on" also is evident in St. Luke's Statement of Purpose adopted by the vestry in 1982. It reads:

"The Purpose of St. Luke's Church is:

"To love and praise God in corporate worship and to celebrate the presence of Christ among us by sharing the Eucharist with all baptized persons.

"To love others in the name of Christ by warmly welcoming all strangers, by sharing with them the Christian gospel, by extending our Christian witness beyond our parish, working either as a parish or in cooperation with other churches, to give appropriate assistance to those in need, by offering quality pre-school education through St. Luke's Early Childhood Center.

"To provide Christian nurture for our congregation by offering opportunities for study, moral instruction, and spiritual growth, and by encouraging each member to identify his/her own unique ministry to the world and to exercise that ministry with enthusiasm as an offering to God."

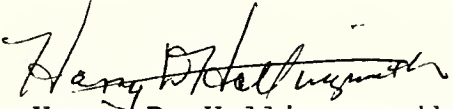
Progress may be described in many different ways. One description would be "to develop to a higher, better or more advanced stage." Another would be a "forward or onward movement as to an objective or to a goal."

St. Luke's in the five-year period (1987-1991) may measure itself well by any scale one would desire to use.

This presentation is designed to convey some of the history of St. Luke's Episcopal Church from January 1, 1987, through December 31, 1991.

I am indebted to the rector and his staff for fact-filled periodic Newsletters and to the clerks to the vestry who have prepared fabulous vestry minutes.

Thanks also go to my wife, Norma, for offering many helpful suggestions during the preparation period and for proofreading the final draft.


Harry D. Hollingsworth

June 15, 1992.

CHAPTER ONE

*"Let's dream what the future will
hold for St. Luke's." -- Mrs. Joyce
W. Whitfield, senior warden, January
11, 1987, at St. Luke's Parish
meeting.*

The Building of a Parish Hall

It would be difficult to determine when or where the thought to erect a parish hall for St. Luke's surfaced.

The impetus for the idea could be contained in a list of a number of goals established by the vestry in 1979, nine years after St. Luke's moved into its present church plant.

In a report at a vestry retreat at Browns Summit Conference Center on February 7, 1986, Mrs. Joyce Whitfield, senior warden, alluded to some of the goals fixed by the 1979 vestry.

As a result of her report, on a motion by Wayne Moore, seconded by Mrs. Peggy Morrell, the vestry asked that a Long-Range Needs Assessment Committee be named to study the expansion of St. Luke's physical plant.

From the work of that first committee -- Warren Atchison, chairman; Jack Borden, Bill Gutknecht, Peggy Morrell, John Santa and Joyce Whitfield -- and many other

parishioners who served with diligence throughout the construction period rose the present parish hall.

Ground was formally broken on Sunday, May 6, 1990. The building was officially put to use on October 20, 1990, for St. Luke's annual bazaar.

From the time of the inception of the committee and its appointment until the first use of the hall an awesome amount of effort, time, thought and energy was expended by various committees and individuals.

Entries in vestry minutes during the planning and construction period number well over 50, many of them long and involved, a reflection of the countless taxing and dedicated hours consumed by committees.

At a vestry meeting on June 8, 1986, Frank DePasquale, a communicant of St. Luke's and the church's architect, responding to the request of the long-range study group, "presented preliminary drawings to reflect the ideas and dreams of the vestry," the minutes read. The vestry was told the plans would use all of the remainder of the land then owned by the church.

By October 19, 1986, Atchison and DePasquale had conferred on "plans for expansion of the church toward the church school building." The idea was not well received, but within a month developments would occur that gave a positive thrust toward erection of the parish hall.

The vestry was told of two vacant lots bordering Arrowhead Drive west of St. Luke's property. It was agreed the church would approach the owner, Mrs. Frances Fox, about acquiring the property for possible expansion of St. Luke's.

Action was swift.

On November 30, 14 days after the vestry asked DePasquale to approach Mrs. Fox, he reported at a special vestry meeting that Mrs. Fox desired to give the land to the church.

"She wants to give the lots to St. Luke's and would like to have the deed transferred in December," the minutes say.

John Santa moved that "St. Luke's accept this generous gift of the two lots from Mrs. Fox and St. Luke's willingness to accept the cost of transferring this property."

Jack Borden seconded the motion and it was passed unanimously.

Present for the meeting were Joyce Whitfield, senior warden; Warren Atchison, Florence Blakely, Jack Borden, Randy Griffin, Bill Gutknecht, Debbie McIntosh, Peggy Morrell, John Santa, and Kay Yarger, clerk. DePasquale and Betty Grant, deacon trainee, were also present. The rector, Robert C. Johnson, was on sabbatical, but had returned by the December 21, 1986, vestry meeting when the vestry was

told the necessary legal steps to transfer the property "were progressing."

By the next vestry meeting and the annual parish meeting, both on January 11, 1987, Richard Hutson, a communicant of St. Luke's and the church's attorney, had completed the legal work.

The gift of the property, about one and one-half acres, provided the church with the necessary land for western expansion of its physical facilities.

The following three pages consist of a reproduction of a letter sent to Mrs. Fox, a description of the property and a surveyor's map of all the property owned by St. Luke's as of January 2, 1992.

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January 30, 1987

Mrs. Herbert Fox
Garden View Realty, Inc.
2726 Croasdaile Drive
Durham, North Carolina 27705

Re: St. Luke's Episcopal Church

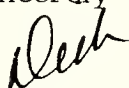
Dear Mrs. Fox:

This is to confirm that the deed to St. Luke's Episcopal Church has been recorded in the Durham County Registry in Book 1342, page 444. We have forwarded to George copies of the recorded deed and survey. Additionally, we have contacted Judson Pickett to complete the appraisal.

We wish to express our appreciation for your gift of Lots 11 and 12 to St. Luke's. The gift has made it possible for the church to plan an expansion of its present facility. We are very grateful for your generosity and support over the many years. Your benevolence to Durham and St. Luke's will long be remembered.

Thanking you again, and with best regards, I am

Sincerely yours,



Richard M. Hutson, II

RMH,II:dh

xc: The Rev. Robert C. Johnson
St. Luke's Episcopal Church
1737 Hillandale Road
Durham, North Carolina 27705

PROPERTY DESCRIPTION

Description of Property from Frances Hill Fox (widow) to St. Luke's Episcopal Church:

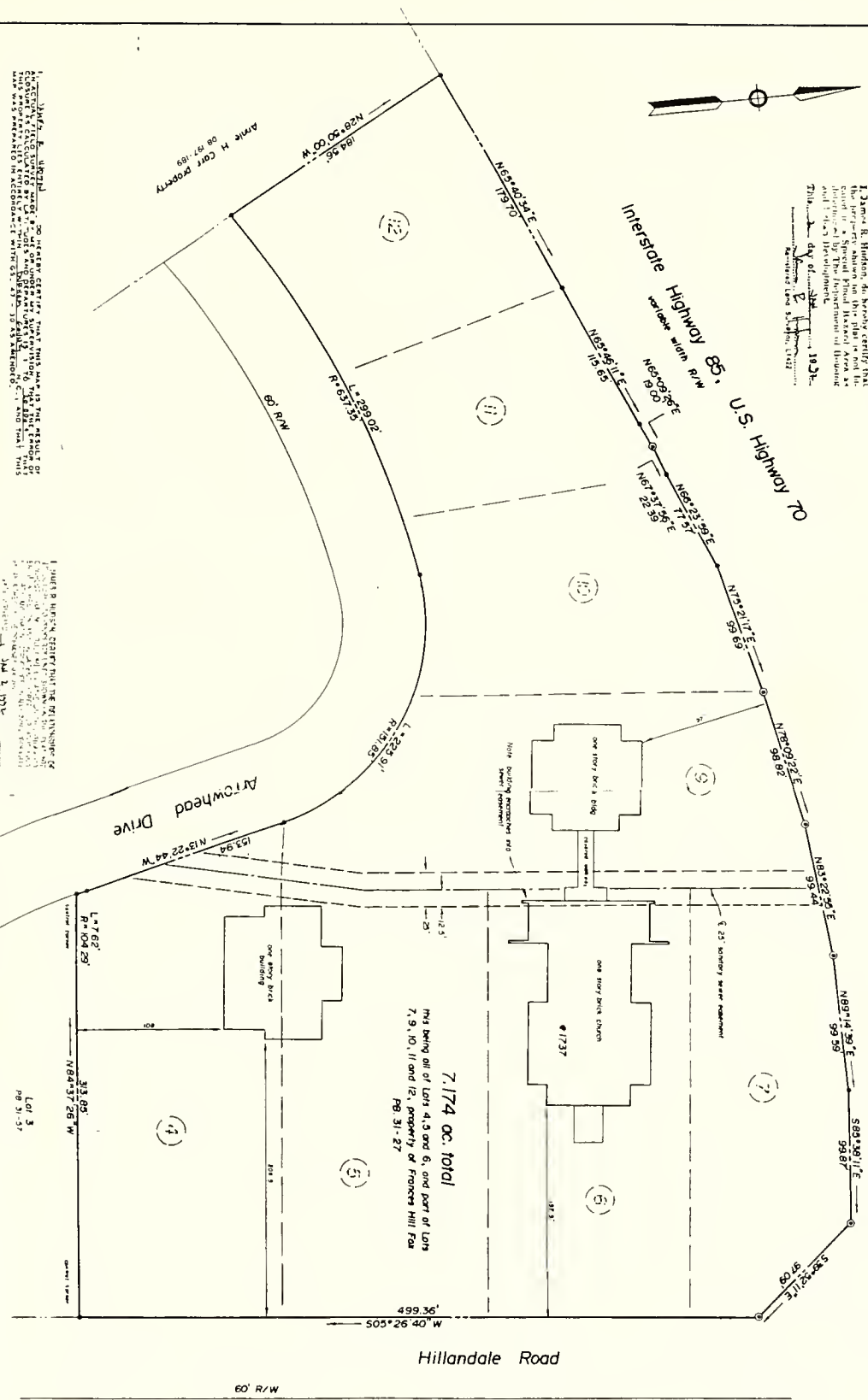
BEGINNING at a stake located in the northern property line of Arrowhead Drive, the southwest corner of Lot 10, as shown in Plat Book 31, at page 27, Durham County Registry, and as shown on the plat hereinafter referred to; and running thence along and with the northern property line of Arrowhead Drive in a westerly direction along a curve having a radius of 637.35 feet a distance of 225.50 feet to a stake; thence North 28° 38' West 184.63 feet to a stake in the southern right-of-way line of Interstate Highway 85; thence North 65° 53' 24" East 179.72 feet to a stake; thence North 66° 02' 11" East 115.61 feet to a stake; thence North 64° 51' 51" East 22.35 feet to a stake; thence South 03° 47' 14" East 196.88 feet to a stake, the point and place of BEGINNING, and being Lots 11 and 12, as shown on that plat and survey of the Property of Frances Hill Fox dated December 27, 1986, by Robert W. Young, R.L.S., and recorded in the Durham County Registry in Plat Book 113, at page 128, to which plat reference is hereby made for more particular description.

THIS PLAT IS SUBJECT TO ALL EASEMENTS, AGREEMENTS AND RIGHTS-OF-WAY OF RECORD PRIOR TO THE DATE OF THIS PLAT.

I, James E. Hudson, do hereby certify that the above described land is the same as shown on a Special Plat (Landed Area as delineated by The Improvement in Durham and 174's Improvement) This day of October, 1992.

James E. Hudson, Surveyor

Interstate Highway 85, U.S. Highway 70
 with a 60' R/W



I, James E. Hudson, do hereby certify that this map is the result of a survey conducted by me or under my direction and supervision, and that the same is a true and correct copy of the original map as recorded in accordance with the laws of the State of North Carolina. This day of October, 1992.

REGISTERED LAND SURVEYOR NO. 1174

NORTH CAROLINA - DURHAM COUNTY

I, James E. Hudson, Surveyor, do hereby certify that the above described land is the same as shown on a Special Plat (Landed Area as delineated by The Improvement in Durham and 174's Improvement) This day of October, 1992.

LEGEND

- IRON STAKE FOUND
- IRON STAKE SET
- ⊙ CONCRETE MONUMENT FOUND
- ⊙ CONCRETE MONUMENT SET

REFERENCES

PB 31-27	DB 39-553
DB 1542-144	PB 113-129
DB 3243-46	

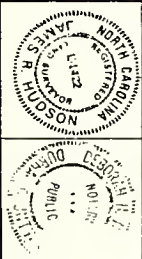


SOUTHEASTERN SURVEYS INC.

DURHAM, NORTH CAROLINA

PROPERTY OF

St. Luke's Episcopal Church



Durham	North Carolina
Date: Jan. 2, 1992	Scale: 1" = 50'
	Job No. 91379

With the completion of the land transfer and a firm intention to proceed with plans for the new parish hall, the vestry turned its attention to financing the project.

Against the background of an impending \$6,645,000 capital funds drive in the diocese -- later known as ACTS -- a committee on October 11, 1987, presented the vestry an 18-page report entitled "Report of the Committee on Appropriate Debt Limit."

Members of the committee were Jack Borden, Kay Gresham, Joyce Whitfield, Warren Atchison and Dick Hutson.

Portions of the report follow:

PURPOSE

During the past year, the Vestry and Needs Assessment Committee have discussed the possibility of a building expansion at the present site of St. Luke's Episcopal Church ("St. Luke's") on Hillandale Road and I-85. Consideration has been given to planning, design, construction, present and future projections, and financing.

In the summer of 1987, the Vestry, upon recommendation by the Rector, appointed the Committee on Appropriate Debt Limit for St. Luke's (the "Committee"). The Committee has been charged with the following:

- to realistically appraise the ability of St. Luke's to finance an expansion and capital improvements program;
- to provide a careful analysis as to the amount of funds which would be available;
- to assess alternative sources for financing; and
- to determine the appropriate debt limit to finance the expansion and capital improvements.

PROJECTIONS

Sound financial planning dictates the past be examined when making future projections. It would be unrealistic to believe that the financial growth of St. Luke's would increase dramatically over the growth it has enjoyed during the past five years. Therefore, the projections in this report are based upon the average experience over the last five years.

Pledge Projections

Annual pledges to the budget have steadily increased during the last five years. The increase has been not only in total dollars, but also in the number of pledging families. The only negative sign during this time was a decrease in the average pledge for 1987. Of course, this may be readily attributed to the increase in new pledging families.

During 1983-86, the average annual increase in dollars pledged was 12%. Future annual increases have been projected at a rate of 8% rather than 12%. This is primarily because of the 6% increase in 1987, and as the base amount increases, the annual percentage increase will likely decrease. An 8% increase is not unattainable and would reflect a healthy, steady growth.

On the following page is a pledge projection for the next 6 years which encompasses the 8% annual growth and the expected increase in pledging families.

Pledge Projection

<u>Year</u>	<u>Families</u>	<u>Total</u>	<u>%age Increase</u>	<u>Average Pledge</u>
1974	77	\$ 35,533	----	\$461.46
1975	79	36,495	2.6	461.96
1976	105	46,638	27.7	444.17
1977	103	50,843	9.0	493.62
1978	111	60,013	18.0	540.66
1979	103	58,500	-2.5	567.96
1980	101	62,134	5.8	615.19
1981	98	68,004	9.4	693.92
1982	99	68,429	0.6	691.20
1983	100	78,401	14.7	784.01
1984	105	90,000	15.0	857.14
1985	115	100,000	11.0	870.09
1986	132	115,098	15.0	871.95
1987	148	122,456	6.0	827.40
1988	157	132,252	8.0	842.37
1989	167	142,832	8.0	855.28
1990	176	154,258	8.0	876.47
1991	186	166,598	8.0	895.69
1992	195	179,925	8.0	922.69
1993	205	194,319	8.0	947.90

RECOMMENDATIONS

The committee respectfully recommends the following:

1. Discussions commence with the N.C. Department of Transportation for an "early taking" of the right-of-way. If an acceptable monetary settlement can be agreed upon, then the funds shall be applied to the prepayment of the Security Federal mortgage. Hopefully, the result would be that St. Luke's would be debt free by the end of 1988.

2. A capital funds campaign be scheduled for 1988 with a goal of \$230,000.00

3. Preparations be made for application to the N.C. Episcopal Church Foundation for a loan of \$60,000.00 with interest at 6% for 10 years.

4. Preliminary discussions commence with lending institutions for a loan of \$60,000.00.

CONCLUSION

At the present rate of increases in pledges and membership, St. Luke's can comfortably handle a debt service of \$120,000.00 (\$60,000.00 Foundation - \$60,000.00 institutional) until 1993. After 1993, the debt service could be increased. However, for the next five years any debt service above \$120,000.00 would require a greater increase in projected revenues (regular pledges) in order to avoid reducing other church programs.

A capital funds budget would have available the following:

Capital Funds Drive	\$230,000.00
N.C. Foundation	60,000.00
Institutional Financing	60,000.00
	<u>\$350,000.00</u>

This report has not addressed the impact of the capital funds campaign planned by the Diocese and approved at a special convention on September 19, 1987. At this time, St. Luke's has not been advised by the Diocese of its expected share of the campaign.

Respectfully submitted

Committee on Appropriate Debt Limit
Jack Borden
Kay Gresham
Joyce Whitfield
Warren Atchison
Dick Hutson

At a vestry meeting on November 8, 1987, Hutson reviewed the report, commenting that the "committee tried to be realistic in its projections of pledges and of budgets that would not put the parish under undue stress."

Hutson reiterated that the committee "believes . . . St. Luke's can comfortably handle a debt service of \$120,000

until 1993. After 1993, it might be possible to refinance for expanded plans now deferred.

The vestry accepted "with deep gratitude" the debt limit report, but decided to wait a month for two reasons:

1. To determine from DePasquale what could be constructed for \$350,000;
2. Expressed concern over the impact the ACTS (A Celebration Through Stewardship) campaign would have on a St. Luke's capital funds drive.

(It is interesting to note that at this meeting, with the vestry concerned over the imminent ACTS campaign, its desire to begin cementing plans for a capital funds drive and the need to establish a 1988 budget, it agreed to designate \$4,000 in outreach funds, and to accept a \$13,556 diocesan program quota, an increase of 11 percent over the 1987 figure.)

"This is probably the vestry meeting of the decade" was how Johnson opened the December 13, 1987, vestry meeting at which DePasquale presented scaled-down plans for the fellowship hall project.

He said the building would contain 4750 square feet which would provide space for a hall seating 200, two classrooms, a residential type kitchen, a vestment room, two toilets and storage room.

The minutes note: "Haste in deciding whether to mount a campaign is dictated by the fact we would want to schedule the campaign to run in conjunction with ACTS which is to be launched in February and completed in March."

The minutes further note: "Mr. Johnson asked if the concept and plans laid out were appealing and exciting enough to warrant our undertaking to raise \$350,000 in capital funds in addition to possibly \$50,000 to \$60,000 for ACTS. Comments were uniformly enthusiastic."

Decision time again faced a St. Luke's vestry -- just as it had faced a pioneer group in 1955 when St. Luke's was formed . . . and in 1956 when the Rhine house and property were acquired to convert into a church building . . . and in 1958 when construction was started on a building at 908 West Club Boulevard . . . and in 1966 when two tracts of its Hillandale property were purchased . . . and in 1969 when plans for the present school building and the church on the Hillandale property were approved.

The decision was just as resolute, unflinching and steadfast as those in the past.

Stan Hall's motion to proceed with the project was carried unanimously. Miriam Bly seconded the motion.

Minutes for the meeting list those present as: Warren Atchison, John Borden, John A. Santa, Joyce Whitfield, James Belvin, Jr., Florence Blakely, Randy Griffin, Peggy Morrell, Miriam Bly, Stan Hall, Charles Harner, Janet Hawkins,

incoming vestry members Pierre Chalaron, Grams Gutknecht and Diana Maginnes, Wade Gresham, treasurer, the Rev. Robert Johnson, rector, Betty Grant, deacon trainee, Anne Hodges-Copple, deacon, Frank DePasquale, Bill Gutknecht and Kay Gresham.

By the time of the annual parish meeting on January 24, 1988, a buoyant optimism could be detected both among the vestry members and parishioners that developments for the parish hall had reached the stage where construction could be started.

But it would be 28 more months before ground would be broken -- 28 months of raising the capital, shaping the plans and design, securing bids and then negotiating with the low bidder to bring the cost down to the \$350,000 figure the vestry had set.

Kay Gresham and Bill Gutknecht, co-leaders for the funds campaign, explained at the parish meeting how the ACTS campaign and the church's capital funds drive would be run simultaneously.

Johnson, voicing the opinion that the campaign would be the biggest challenge facing the church in 1988, said a special parish meeting would be conducted to explain more fully the funds drive. "He hopes we can meet it sacrificially and with willingness and open hearts," the minutes say.

On January 29, 1988, DePasquale presented a model of the proposed expansion to the vestry and answered questions concerning construction and costs.

After his presentation the vestry established a capital funds goal of \$325,000, not knowing at that time the amount the diocese would expect from St. Luke's for the ACTS drive, but aware that the amount would probably be in the \$60,000 range.

A message from Mrs. Gresham and Gutknecht in the February 10, 1988, Newsletter set the stage for the combined funds drive.

Portions of it read:

"This campaign has two goals which are to be pursued concurrently. These are the construction of a new parish hall . . . and support of the Diocesan program known as (ACTS, A Celebration Through Stewardship."

" . . . Increase in the size of the church family has resulted in an overcrowded Sunday School, insufficient parking space, and a parish hall that can no longer accommodate our parish suppers. Your vestry . . . has decided that additional building space is required if the vitality of St. Luke's is to be maintained.

" . . . The goals before us are formidable and ambitious, but the people of St. Luke's are good at meeting challenges."

The vestry was informed on February 14 that the diocese had established a target of \$105,000 as St. Luke's fair share of the ACTS campaign.

The vestry's answer was that St. Luke's would pledge up to \$70,000 to the ACTS campaign. The formula for reaching the decision for this amount was contained in a motion by Stan Hall. The minutes read: "Stan Hall then moved that the vestry pledge 20 percent of the first \$250,000 pledged in the joint St. Luke's Expansion and ACTS campaign, and that all monies pledged between \$305,000 and \$325,000 be donated totally to the ACTS campaign up to a total of \$70,000. Randy Griffin seconded and the motion was passed unanimously."

Events then progressed in this order as the church strived to meet its commitment to the ACTS campaign and its own efforts to erect a parish hall:

February 28, 1988: At both the 8 a.m. and 10 a.m. services parishioners received information on the fund drives, inspected plans and models for the projected parish hall and were urged to submit their pledges.

March 13, 1988: The vestry was told that 40 pledges totaling \$108,000 had been received and that the diocese had asked the vestry to consider a \$10,000 increase in its

pledge to ACTS. The vestry voted to continue with the \$70,000 pledge, but would consider an increase if more than \$325,000 was pledged.

March 22, 1988, Newsletter: Sixty-seven pledges received for a total of \$182,488, just over half our goal of \$325,000.

April 10, 1988: The vestry was told a shortfall existed in both the diocesan campaign and St. Luke's drive.

Pledges to the Diocese amounted to approximately \$5 million of its \$6,645,000 goal. Ninety-three pledges to St. Luke's totaled \$206,479. Ways to overcome St. Luke's shortfall were discussed, minutes read.

May 8, 1988: The vestry was told 107 pledges totaling \$215,700 had been received. After a discussion of various options, the vestry decided to hold a parish meeting on May 22 to enable the parishioners to weigh the options and to offer guidance to the vestry.

May 22, 1988: Consensus of the parish meeting was that St. Luke's does want and needs a parish hall and that the pledgers to the Capital Funds Drive would honor their commitments even though the church would experience a delay in construction.

Against the background of this assurance from church members, the vestry on June 12, after an extensive and intensive study and an expression of faith that the project

could be adequately financed, voted again to proceed with construction plans.

By September 1 the vestry had elected Paul Stirrup, chairman, and Pierre Chalaron and Addison Sprague to serve as the building committee to oversee construction of the parish hall. A topographical survey had been completed and the architect had begun the drawings.

As the year 1988 was ending, the building program was under way with the repair of the roof on the church school building and first payments to the ACTS campaign. Cost of the roof repair was \$27,535.30 and \$21,644.95 was paid on St. Luke's goal for ACTS.

Optimism among parishioners that the year 1989 would be the period during which the parish hall would be completed was reinforced by this note in the February 1, 1989, parish Newsletter:

"At our parish meeting on January 15, we heard and saw Frank DePasquale's plans for our new parish hall. Groundbreaking should occur by late March, and construction should be completed before fall."

The Newsletter also noted that St. Luke's had received a \$60,000 loan (6 percent interest, repayable over 10 years in equal quarterly payments) from the North Carolina Episcopal Church Foundation.

Expectations that the parish hall would be completed in 1989 began to fade when bids were received on the project.

The vestry was told on June 10, 1989, that the firm of Riggs and Harrod of Durham was low bidder with a price of \$317,540, a figure higher than had been expected.

The low bid did not include the covered walkway between the church building and the parish hall; nor did it include cabinets for the kitchen.

Various ways and steps to reduce the cost were discussed, including a re-evaluation of the debt limit and delaying a decision and asking for new bids in six months. Concern was also expressed that a shabby building would be the result if too many cuts were made.

A committee of Dick Hutson, Paul Stirrup, Peter Taflan, Stan Hall and Frank DePasquale was named "to formulate a recommendation on how to proceed with the new building."

The committee returned with its report on June 25 and the vestry accepted a recommendation that the church be re-canvassed for funds.

By August 27 an additional \$79,094 had been pledged to the campaign and the building committee decided to resume meeting to assess plans for construction.

An October 4 Newsletter informed the church that "additional pledges of \$82,800 have been received for our building fund. Combined with our original pledges of \$222,000 (20 percent of which is designated for the diocesan ACTS campaign) that makes a total so far of \$305,000. The

building committee is now in the process of working with our architect to make a few revisions in the plans."

By November 12 the recanvass had produced approximately \$85,000 extra and a decision was reached again to proceed with construction plans.

St. Luke's tradition to "press on" was symbolized in the fund campaigns during 1988 and 1989 when the congregation not only pledged to the ACTS campaign, but also to its capital funds drive and to the Every Member Canvass in each of the two years.

In 1988 for the 1989 church budget Stan and Charlotte Hall directed a campaign that reported a total of \$134,058 in pledges.

For the 1990 budget Fred and Janet Hawkins headed a drive in 1989 that netted \$142,500 in pledges. Each of the drives reflected an increase in pledges over previous campaigns.

Paul Stirrup, building committee chairman, at a parish meeting on January 21, 1990, reviewed the construction project and its status at that date.

He listed the goals of the committee as: (1) repair of the roof on the church school building; (2) repair of the main sanctuary building roof; and (3) construction of new parish hall.

His report listed the status of the goals: (1) church school roof repair completed at a cost of \$27,000; (2) main

sanctuary roof repair contract signed November 29, 1989 (work to begin soon) \$45,000; (3) new parish hall -- \$340,000 available after paying the ACTS pledge, repairing church school roof and sanctuary roof and obtaining a diocesan loan of \$60,000 and a commercial loan of \$90,000.

His report noted that two bids -- \$317,000 plus add-ons and \$374,000 plus add-ons -- had been received to construct the parish hall.

The add-ons were listed as: (1) covered walkway \$16,000; (2) kitchen cabinets \$10,000; and (3) kitchen equipment \$5,000.

After Stirrup's report, the minutes of the meeting read:

"Because a shortfall of \$33,000 between projected available money and projected costs exists, Frank DePasquale and Paul Stirrup decided to try an approach of negotiation with the June low bidder. A favorable response was obtained with the contractor, Harrod & Riggs, and the difference is now \$20,000. Mr. Stirrup emphasized that the quality of the building is not being sacrificed in the negotiations but rather the changes include: a roof line change, method of heating and cooling, and wood beams instead of steel beams. Mr. DePasquale has been authorized by the vestry to proceed with negotiations and he will do so starting tomorrow. When the price is within St. Luke's available funds, a contract will be prepared and construction will commence when the weather is good."

The parish meeting, marking the beginning of the final push toward construction of the parish hall, also marked the end of a construction period 20 years past.

The mortgage on the church building in which the meeting was being conducted was burned. Eight of the 12 signers of the mortgage two decades earlier remained members of the church. They were Jack Borden, John Santa, Ernie Greup, Dick Hutson, Jim Belvin, Sr., Harry Hollingsworth, Betty Grant and Addison Sprague.

Other signers of the mortgage were Seth Warner, Chester Cummings, Bill Yohe and Don Calleson.

By February 11 DePasquale reported to the vestry that negotiations with the contractor had reduced the \$20,000 gap to \$13,000.

Between February 11 and early March negotiations continued and on March 11 DePasquale and Stirrup reported a contract of \$315,936 was ready for vestry approval.

Jerry Sanford's motion, seconded by Diana Maginnes, to proceed with construction was passed unanimously. Patsy Hull, senior warden, and Stirrup were authorized to sign the contract on behalf of St. Luke's.

During the construction period the vestry and communicants received timely reports on progress.

June 19 Newsletter: "Our new parish hall is rising steadily from its firm foundation; progress is obvious daily."

July 8 vestry minutes: Parish hall construction is on schedule. Speed of construction and the money seem to be on schedule.

August 12 vestry minutes: Construction appears somewhat ahead of schedule; positive reports received on appearance of building.

August 29 Newsletter: The Standing Committee of the diocese "consented and advised the Bishop to give his written consent for St. Luke's, Durham, to borrow from Security Federal Savings Bank up to a maximum of \$200,000 with interest at the rate of Wall Street prime plus 1% adjustable monthly, with repayment of principal and interest to be 1.5% of the loan balance per month with prepayment privileges at any time without penalty, said loan to be secured by a first deed of trust on the parish's property, and with proceeds to be used to provide construction financing for a parish hall addition for the parish."

"Dick Hutson has now negotiated this loan for us, and all members of the vestry have signed the mortgage. We are in debt again!

"Because of good summer weather and busy builders, our new parish hall is almost complete! Instead of having to wait until after Thanksgiving to enjoy our new building (as we expected), it now seems likely that our October 20 Bazaar can be the first official activity in the new facility."

September 9 vestry minutes: Ahead of schedule . . . some kitchen equipment donated . . . ECW planning to make financial donation for kitchen equipment.

October 14 vestry minutes: New parish hall is complete and was accepted on Friday, October 12 . . . hall is covered by insurance and will be available for the annual St. Luke's Bazaar on Saturday, October 20.

The bazaar, held on a bright sunny autumn day, netted a profit of \$4,654.74, Beth Bonner, chairman, reported at a parish meeting on January 20, 1991. St. Luke's, continuing its tradition, contributed the profits to charity.

Earlier concern expressed over the effect of the ACTS campaign on the Every Member Canvass apparently failed to materialize. Just as in the previous two years an increase was registered in the total amount pledged. Bob and Mary Jane Moore and Chuck and Donna Harner listed pledges totaling \$164,501 from 165 pledge cards, an increase of "22 percent over the previous year."

Once again the congregation of St. Luke's had responded to its inherited drive to "press on" by planning, financing and erecting the parish hall with the zeal, vigor and optimism demonstrated by its founders on October 23, 1955.

Culmination of the church's myriad of obstacles overcome in erecting the building was realized on January 6, 1991, the liturgical period of the Epiphany, when Bishop Robert W. Estill intoned The Blessing of the Parish House.

The Blessing occurred after a 10 a.m. service of Baptism, Confirmation and Eucharist.

The service unfolded in this manner:

BISHOP Peace be unto this house and to all who gather here.

People: Thanks be to God.

(Representatives of the congregation address the Bishop).

Representatives: Bishop Estill, on behalf of the congregation of Saint Luke's Church, we present to you this new Parish House to be blessed for the work and mission of God's Church in this place.

BISHOP: Let us pray. Thanksgiving and honor and glory be unto you, Almighty God, that from ancient times you have put it into the hearts of your people to make offerings for your service and have been pleased to receive them at their hands.

Mercifully accept and bless this Parish House, in the name of the Father and of the Son and of the Holy Spirit; and grant that this building may be found worthy through your blessing to magnify your Name.

May tasty food for the nourishment of bodies be prepared here.

May friendships be born and strengthened here.

May prayers and praises be offered here, from generation to generation; through Jesus Christ our

Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

(All sing "Praise God from whom all blessings flow.")

DEACON: Let us bless the Lord. Alleluia, alleluia.

People: Thanks be to God. Alleluia, alleluia.

On January 6, 1991, the members of St. Luke's Church gave a visible answer to Joyce Whitfield's challenge on January 11, 1987: "Let's dream what the future will hold for St. Luke's."

CHAPTER TWO

"The principal act of worship for Christians on every Sunday is the Holy Eucharist." -- The Rev. Robert C. Johnson, Jr., April 14, 1986, St. Luke's Newsletter.

Eucharist Every Sunday

Celebration of the Holy Eucharist at 8 a.m. Sunday services has been the practice since the formation of St. Luke's. Communion was observed at 10 a.m. services on first, third and fifth Sundays with Morning Prayer the norm at 10 a.m. services on the second and fourth Sundays.

So far as church records indicate, evolution of the decision to hold communion at all services began at a vestry retreat at Browns Summit February 7, 8, 1986. However, many people in the church's congregation had been aware that the rector, Robert C. Johnson, Jr., had long nourished in his mind and heart to make a change in the church's worship program.

At the February 8 vestry retreat at Browns Summit Johnson, according to the minutes, "discussed the possibility of having Holy Eucharist every Sunday. After a thoughtful discussion, James Belvin, Jr. moved and Florence Blakely seconded to endorse the rector's intention to have Holy Eucharist or a combination service of Holy Eucharist

and Morning Prayer every Sunday during 50 days of the Easter season."

Johnson followed up on endorsement of his plan by reminding the vestry on April 13, 1986, about the trial services of combined Morning Prayer and Communion during the Easter season.

He urged the vestry to listen for comments and encourage the congregation to hold off judgment for the next few weeks.

In a Newsletter, dated April 14, 1986, under the heading "A Major Liturgical Experiment" he wrote:

"On the Sundays of Easter (from Easter Sunday through Pentecost), the 10 o'clock service at St. Luke's will include the Eucharist. On the second and fourth Sundays when we ordinarily have Morning Prayer, our service will be Morning Prayer and Communion which our Prayer Book allows for in instructions on page 36.

"I am instituting this experiment with the advice and consent of your vestry. I am doing it because our Church clearly teaches (and earliest Christian practice demonstrates) that the principal act of worship for Christians on every Sunday is the Holy Eucharist. And I want to see how smoothly it works (and to see how long it takes!) to combine Morning Prayer and Communion.

"I respectfully ask for your patience and cooperation during this trial period; and after it is over, I want to hear your thoughtful and considered opinions."

Subsequently, at a May 10 vestry session Johnson said he desired to conduct a discussion on parish opinion of the changed worship pattern at the June meeting. He urged the vestry to wait for spontaneous responses for two Sundays and then seek out opinions from the parish.

Members of the vestry at the June 6 meeting reported it had been determined that relatively few people had expressed an opinion.

A quote from the minutes reads: "Probably, if the change is made, few people would be unhappy. Although one vestry member (not identified in the minutes) does not like Communion every Sunday, no one adamantly disagreed."

Johnson then "reminded the vestry that Communion is a liturgical sacrament of the Church and that he takes seriously his responsibility to make these decisions as rector of the church. Although Communion every Sunday is probably the direction of the Church, return to the schedule of alternating Morning Prayer and Communion will begin with summer and continue until at least the first of the year."

At the July 13, 1986, vestry meeting Johnson reported he had received two more communications in favor of Communion every Sunday and announced his decision to have Communion every Sunday beginning January 1, 1987, on his

return from a three-month sabbatical. "The Morning Prayer and Eucharist combined service will be offered on the second and fourth Sundays," he said.

The change in St. Luke's worship pattern took effect on Johnson's return. On January 11, 1987, he told the vestry "there will be Communion every Sunday."

He asked the vestry to respond "patiently, firmly and cordially to any negative comments and to encourage people not to take a strong opinion until the end of June."

Johnson reported that six negative opinions and 14 affirmative responses had been received from 20 households.

The vestry meeting was conducted after church service and the annual parish meeting was held that night. In his remarks to the 120 communicants present for the parish meeting Johnson said he "considers the most important issue for 1987, besides the property maintenance, will be changing the worship service to include Holy Eucharist every Sunday until the end of June."

He added that he "hates and regrets to do something for a parish that upsets dear friends even though it is right for the parish. The direction of the Episcopal Church nationally is toward having the Holy Eucharist every Sunday."

He asked the parish to see "if living with the weekly Eucharist will feed us in a way we were not fed without it."

Consensus for the change was apparent but a flicker of lack of harmony remained when Johnson asked the vestry on September 25, 1987, for further reactions after nine months of the new schedule. He told the vestry he "is eager to hear reactions from the congregation and the vestry." He said he would be willing to return to the previous schedule only on a majority vote of the entire vestry.

Vestry members reported that a lack of reaction and discussion indicates the schedule now in effect is a non-issue and has been accepted.

Jim Belvin, Jr., who in February 1986 had moved to endorse the rector's intention to provide the changed schedule, moved that St. Luke's continue the current structure of combining Holy Communion and Morning Prayer on the second and fourth Sundays and celebrating Holy Communion on the first, third and fifth Sundays. Stanford Hall seconded the motion and it was carried unanimously.

Neither the vestry minutes nor Johnson's Newsletters for the year 1988 indicate any discussion of the weekly Eucharist.

However, on April 29, 1989, Johnson reported to the vestry that he was pleased with the acceptance of the Eucharist every Sunday. Minutes for the meeting read: "He believes it is working well and he does not plan to change."

In 1991 the vestry again endorsed the decision for Communion every Sunday. The action was taken on Saturday, February 23, during a vestry retreat at Browns Summit.

However, an indication that another change in the worship schedule was being considered was signaled at the September 8, 1991, vestry meeting.

Minutes for that meeting read: "The rector reviewed the following reasons it is time for the Morning Prayer/Eucharist combined service to be replaced by the Eucharist every Sunday.

"Confusing to newcomers and some long-time parishioners when using Morning Prayer Rite 1 and Communion Rite 2;

"He is not optimistic about ability to learn music;

"He feels it is important to offer Rite 1 and Rite 2 each for six months."

CHAPTER THREE

"St. Luke's people go quietly about their regular duties and then take on more when the need arises." - -

From St. Luke's Newsletter October 28, 1986.

Outreach

St. Luke's outreach -- earlier described as "helping others" in the minds of St. Lukers -- has flourished for the past five years with increased dedication.

Its members have moved with cheerful promptness to meet a challenge to render aid with time, money and personal service.

Its "helping others" creed has been extended to migrant labor assistance, Meals-on-Wheels, Habitat for Humanity, CROP Walks, Durham's annual Share-Your-Christmas projects, CONTACT, Congregations in Action, Penick Home for the Ageing, food and clothing barrels, Durham/Orange Home for Battered Women, Genesis Home, emergency energy funds, St. John's House and many other agencies and institutions.

It is fitting to recall that during the period 1981-1986 that St. Luke's became financially able to donate its proceeds from bazaar and pansy sales to charity --

rather than to its own support as was necessary during its formative years.

That policy was reaffirmed by the vestry on December 9, 1990.

Coincident with its support of many charitable programs, St. Luke's was presented with another opportunity to aid a refugee family from the Third World -- just as it had done in 1979 with the Ung family who had fled from oppression in Cambodia.

The program to assist an Ethiopian family of seven was launched on January 29, 1988, when Johnson informed the vestry that St. Luke's had been asked to consider sponsoring the refugee family.

Because 25 St. Luke's people had expressed a desire to participate in the effort, the rector asked the vestry's permission to explore the possibility.

The minutes read: "After further discussion, Jack Borden moved to authorize the sum of up to \$1,000 for the sponsorship of an Ethiopian family if the details can be worked out for St. Luke's participation with the money to be allocated from the 1988 pansy sale and bazaar profits. Ms. Florence Blakely seconded. The motion passed unanimously."

In a February 10, 1988, Newsletter Johnson informed the church of the vestry's action and that the family was expected in Durham in about a month.

He listed the church's responsibilities as providing adequate housing, help in finding jobs, to provide food and clothing, access to health care and other community services.

He said Eileen King would coordinate the project.

He recalled the church's previous experiment with a refugee family as having been "enriching for our own congregational life and I expect this one to be equally exciting and rewarding."

The family's arrival in Durham was delayed in Botswana and the seven did not reach Durham until June 8, 1988. In a June 12 Newsletter, he described them as a "charming family of seven who speak very good English."

The family consisted of Kebede Gessesse; his wife, Martha; and five children, Daniel, Joseph, Hirut, Simret and Sosena, ages 10 through 20.

In a September 1, 1988, Newsletter the Rector said: "Our warm and gracious family of political refugees have asked me to express their gratitude for the generosity, hospitality and assistance that many St. Lukers have given them."

By March 20, 1990, Kebede, the father, had secured a faculty position in the library system at the University of Alabama at Tuscaloosa. Martha, Daniel and Joseph joined him in Tuscaloosa in June 1990. A Newsletter on June 19, 1990, said that Hirut, Simret and Sosena would remain in Durham.

Financial records indicate that St. Luke's contributed \$1,000 in sponsoring the family and continued its support of other agencies.

Records from 1988 and 1991 are indicative of St. Luke's range of support for charities.

Vestry minutes show:

	<u>1988</u>	<u>1991</u>
Durham Congregations in Action	\$1250	\$1250
Meals on Wheels	250	300
CONTACT	750	800
Penick Home for Ageing	300	350
Habitat for Humanity	1000	1100
Refugee assistance (\$500 was contributed in 1989)	500	--
Durham/Orange Coalition for for Battered Women	500	600
Thompson Orphanage	300	350
Genesis Home	--	250
Migrant Workers	--	250
Durham Emergency Heating Fund	--	400
N.C. Caring Program for Children	--	250
St. John's House	--	100

The addition of more agencies and the increase in its assistance are tangible expression of the congregation's answer to the Newsletter note in 1986 that "St. Luke's people . . . take on more when the need arises."

CHAPTER FOUR

*"To the Glory of God
in Loving Memory of . . .*

Memorials

St. Luke's Newsletter of April 6, 1987:

"Our new bell is in place! The final electronic programming will be done soon, and we will hear it ring on Easter morning. The bishop will come to bless the bell at some convenient later time.

"The bell is given to the Glory of God in loving memory of Warren Ellis, Paul and Florence Wade, Bill Holloway, Samme Hart, and Jack and Sadie Palmer."

Steps to purchase the bell were launched at a September 14, 1986, vestry meeting when it was announced that a "very generous gift" had been made to St. Luke's memorial fund. A preference was expressed that the money be applied toward purchase of a bell.

The vestry on November 9, 1986, discussed the gift along with other monies available from the memorial fund.

On a motion by Jack Borden, seconded by Jim Belvin, Jr., the vestry decided to proceed with purchasing the bell at a cost of \$13,662 plus \$3,500 for installation.

The vestry on November 16 was told the bell had been ordered and "additional money is not needed."

By March 23, 1987, the bell had arrived from its manufacturer in France and was installed atop the church.

Dedication service was held at the parish picnic on May 31, 1987. Suffragan Bishop Frank H. Vest was present for the occasion.

Among the prayers for the service was:

"O God, accept our offering of this bell, which we consecrate today. Grant that in this generation, and in those that are to come, its voice may continually call your people to praise and worship; through Jesus Christ our Lord. Amen."

Shortly after the bell had been placed in position Dr. John Druesedow, an assistant professor and director of the musical library at Duke University and a communicant of St. Luke's, shared his knowledge and research with the parish.

With his permission, here follows his article as it appeared in the April 6, 1987, Newsletter:

WHAT ABOUT THE BELL?

By John E. Druesedow

Some historical background

Church bells have been prevalent in Western Europe for about one thousand years, but the association of bells with the traditions and liturgies of Christianity goes back at least another several hundred years. Celtic missionaries (among them, St. Patrick) are known to have carried small handbells, forged of iron and called cloggas, into northern Europe from about the fifth to ninth centuries. These instruments were used primarily to announce the worship service and to ward off evil. In the mid-sixth century, techniques for casting larger bells of bronze were developed by Benedictine monks at the abbey of Montecassino in the province of Campania, around Naples. From Campania come the generic Italian (and Spanish) term campana, signifying a cast bell of bronze, usually hung in a bell-tower, or campanile. Bells spread from the monasteries to the churches, and by about the twelfth century members of the laity had become the primary bellfounders. Concurrently, church builders began to incorporate magnificent towers to house a growing orchestra of bells with new shapes: the somewhat cylindrical "beehive" bell gave way to the more conical and elongated "sugar loaf," which in turn was succeeded by the European bell familiar to us today.

The Eastern churches took a divergent path. As early as the Council of Nicaea in 325, the call to worship was given by knocking on a "holy board," a large, horizontally suspended plank known as a semantron. Related symbolically to Biblical references to knocking and also to the Cross of Christ, this instrument is still retained by some Orthodox branches. Somewhat slower than their Western counterparts to accept tower bells, these branches maintained a preference for the stationary (non-swinging) bell, usually rung by means of a rope attached directly to the clapper (the internal striking device) and pulled laterally by the bell ringer. Since this arrangement ruled out the sidewise thrust of the swinging bell, the bell tower was capable of sustaining much heavier instruments. The largest of these, named the Tsar Kolokol (Emperor's Bell) was cast in 1734 and can still be seen at the Kremlin; it weighs approximately 200 tons and measures over 22 feet in diameter. (Unfortunately, it was damaged by fire in 1737 and is not operable.)

The function of bells in the Christian Church has been not only to call worshipers to the public service but also to announce special, more private festivities, such as weddings and confirmations. The death and burial ceremonies of the faithful have been marked by the ringing of bells, large and small. The regular sounding of the Canonical Hours in monasteries (which led, interestingly enough, to

the development of the clock) has been yet another function. In addition, the regimentation of community prayers and other activities through bells (such as the Curfew bell to announce evening retirement) was commonplace in Europe for hundreds of years. And, finally, as in the case of the Celtic clogga, some bells were considered to have special protective and even magical powers: bell towers were active when storms, fires, or pestilence threatened; handbells sounded during the planting season, to assure a fruitful harvest; invisible sonorities, wafting upward, carried prayers and souls to Heaven.

Kinds and properties of bells

According to the science of musical instruments, organology, there are actually two distinctly different kinds of bells. Both have religious significance. The bell now installed at St. Luke's is an open bell -- its profile, or shape, is similar to most tower bells made in Europe since the fourteenth century. The typically smaller closed bell, or crotal, is usually somewhat spherical and may have holes or slits in its structure to promote sonority. In most cases, an internal pellet activates the sound, as in the case of the familiar sleigh bell. The bells mentioned in Exodus 28:31-34 are probably crotals: "And you shall make the robe . . . On its skirts you shall make pomegranates of blue and purple and scarlet stuff, around

its skirts, with bells of gold between them, a golden bell and a pomegranate, a golden bell and a pomegranate, a golden bell and a pomegranate, round about on the skirts of the robe." If crotals were closely associated with pomegranates at this early age, no less were the contemporary openbells (especially those of Persia) associated with flowers, and in both cases the symbolism involving the regeneration of life is evident. In the early Middle Ages, bronze, an alloy of about three parts copper to one of tin, was found to have the special properties of sonority and durability that were sought after, and ever since has been the favored material for casting large bells. Iron was sometimes used because it was cheaper, but its musical sonority was considered less attractive.

Tuning a finely wrought bell is a fine art. A large open bell sounds a complex of pitches, called partials, related to the acoustical overtone series. The lower partials are of greater prominence than the higher partials and must be tuned, one to another, to avoid a naturally occurring dissonance. The master bellfounder, the campanologist, often casts an instrument slightly sharp and then flattens some of the pitches by removing parts of the interior surface of the bell. The size of the bell, of course, affects the pitch and so does the profile. A fine-tuned bell is the product of ages of metallurgical and acoustical experimentation and research.

St. Luke's Bell

St. Luke's bell was raised to its spire on Monday, March twenty-third, 1987. By itself, it weighs 1014 pounds (with peripheral equipment, approximately 1350 lbs.) and has a diameter of 36 inches. Its fundamental tone is A (440 vibrations per second).

As mentioned previously, it is an open bell, and is of bronze--specifically, 78% pure red copper and 22% block tin. It is ornamented in relief by two narrow bands of grapes with leaves, one near the crown and the other near the rim. (Theophilus Presbyter, a twelfth-century monk, recommended decorative leaves for bells.)

It was manufactured by Paccard-Fonderie de Cloches of Annecy-le-Vieux in southeastern France, not far from Geneva, Switzerland. The company was founded by the Paccard family in 1796 and has manufactured more than 80,000 bells over seven generations.

St. Luke's bell shares one characteristic of the Orthodox tradition instruments: it remains stationary. A computer-controlled electromagnetic clapper with several functions (including two-stroke ringing and tolling) actually sounds the bell.

The external inscription reads as follows:

Saint Luke's Episcopal Church
Durham, North Carolina
1987

The bell was given in memory of:

Jesse Warren Ellis

R. Paul and Florence Peabody Wade

William Linwood Holloway

Frances Holton (Samme) Hart

Winfrey Murray (Jack) and

Sadie Puckett Palmer

The Psalmist proclaimed (Ps. 150:3-6):

*Praise him with trumpet sound;
praise him with flute and harp!
Praise him with timbrel and dance;
praise him with strings and pipe!
Praise him with sounding cymbals;
praise him with loud clashing cymbals!
Let everything that breathes praise
the Lord!
Praise the Lord!*

It seems that we at St. Luke's with this magnificent bell, are following this very exhortation.

The bell was among a number of memorials presented to St. Luke's during the period 1987-1991.

Others presented to the Glory of God in loving memory of individuals include:

September 1987: Eighty-five Books of Common Prayer in memory of Mabel Meeker Shepherd and Lois Newkirk Blakely by family and friends;

October 1987: Fifty chairs with kneelers and book racks in memory of Emma Plummer Melero by family and friends;

December 1987: Silver paten in memory of Delores and David Page, Sr. by their family;

February 1988: Green chasuble in memory of Ruby Hunter Ernst by Cecil Ernst;

March 1988: Fifteen hymnals in memory of Barbara Fish Schiebel by Margaret O'Quinn;

May 1989: Book of Gospels in memory of Lillian Pursell by St. Luke's Memorial Fund;

May 1989: Walnut elements table in memory of Charles and Frances Allen, Edwin and Katherine Shreve and Rudolph Graebner by Jim and Frances Shreve and friends;

November 1989: Stained glass in sanctuary skylight in memory of John David Shytte, Jr. by family and friends;

December 1990: Purple chasuble and stole in memory of Robert and Mildred Johnson and Eunice Smith from contributions to Memorial Fund;

December 1990: Equipment for new nursery in memory of Helen Tapley and Elizabeth Williams by Elizabeth Lee Barker;

August 1991: Chapel for private prayer and meditation with wood and brass cross, a prayer desk, a shelf with votive candles, and brass match and sand containers in memory of Bristol Maginnes by St. Luke's Memorials Committee;

November 1991: Brass Advent wreath in memory of Mary Louise Lewis; eucharistic vestments and matching burse and veil to be used with festive altar hangings in memory of Ted Mann; portable communion set in memory of Rose Ansen; oil stock in memory of Mamie DePasquale; an earth vial for use at burials in memory of Eunice Smith and Robert and Mildred Johnson; and new creche figures, all from contributions to the general Memorials Fund.

CHAPTER FIVE

". . . I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church." -- The Book of Common Prayer at ordination of deacon or priest.

Ordinations

Three people closely associated with St. Luke's were principals in ordination services during the past five years.

Anne Hodges-Copple, the church's present assistant to the rector, was ordained to the priesthood on September 24, 1988, having earlier been ordained to the diaconate at Chapel of the Cross Church in Chapel Hill on September 14, 1987.

Janice M. Chalaron, presently assistant to the Rev. David R. Williams, rector of the Church of the Holy Comforter in Burlington, was ordained to the diaconate at St. Luke's on Saturday, May 26, 1990, and to the priesthood on Sunday, May 26, 1991, in the Burlington church.

Elizabeth W. Grant, presently deacon at St. Luke's, was ordained to the diaconate at St. Luke's on June 17, 1989.

ANNE ELLIOTT HODGES-COPPLE

The Rev. Mrs. Hodges-Copple first came to St. Luke's in the summer of 1985 as a student intern and returned in the summer of 1986 to continue her internship.

She came to the Diocese of North Carolina from the Diocese of Dallas (Texas) in 1984 and entered the ordination process as an aspirant from the Chapel of the Cross in Chapel Hill in 1985. By that date she had already completed many of the ordination requirements.

She received a Master of Divinity degree in 1984 from the Pacific School of Religion in Berkeley, California; completed Clinical Pastoral Education basic training in 1984; and passed General Ordination Examinations in March 1985.

St. Luke's vestry was told on March 8, 1987, as reported in the minutes, that "Mr. Johnson hopes to have the opportunity to talk with Bishop Estill about the possibility of a newly ordained deacon being appointed to St. Luke's next summer or fall to serve one year as a deacon, followed by the first year or two of priesthood as an assistant clergy person."

As a result of his talks with Bishop Estill, Johnson received a letter on April 1, 1987, confirming the bishop's intention to "assign Anne Hodges-Copple to St. Luke's when the time comes for her residency program."

On April 12, 1987, the rector reported to the vestry receipt of the letter and described the residency program as consisting of her serving one year as a deacon; the second year as an ordained priest and probably a third year. "She would be free in the third year to consider an appointment elsewhere," the minutes read.

On June 14 Johnson reported to the vestry that she had been appointed and in a June 16 Newsletter Johnson wrote: "I am very pleased to announce that after her ordination next September 14 Anne Hodges-Copple will be assigned to St. Luke's as assistant to the rector. I am grateful to Bishop Estill for honoring my request that Anne be assigned with us, and I am grateful to our vestry for endorsing my request and the bishop's assignment enthusiastically and unanimously. I believe that Anne will be a healthy and enlivening addition to our parish leadership, and I am eager for her assistance!"

In a September 30 Newsletter Johnson wrote:

"We have a new deacon and Assistant to the Rector! In a grand service on September 14, Anne Hodges-Copple was ordained as Deacon and assigned as Assistant to the Rector at St. Luke's."

The Newsletter contained a note from the new deacon which said in part: "Dear Friends: I am delighted and humbled at the opportunity to serve as deacon at St. Luke's. I am particularly grateful to the congregation for the

generous gift of three stoles which I will wear with great joy."

At an October 11, 1987, vestry session Johnson noted that the new deacon was attending her first vestry meeting as deacon and assistant to the rector. The minutes read that "Ms. Hodges-Copple . . . and her husband are still working on the bureaucracy of becoming a clergy person."

As deacon she immediately embarked on a busy schedule as evidenced in a report she made to the vestry on March 13, 1988, on her activities for January and February 1988.

Minutes of the meeting read:

"She taught six confirmation classes, a two-part series on sexuality to the EYC, and a lenten program for the ECW; hosted the first two combined meetings with St. Titus on Monday evenings in her home; and attended 10 church-related meetings, which included three ACTS Campaign meetings, the Diocesan Convention, two clergy meetings and two Gifts-in-Kind Committee meetings. She continues to work with the Battered Women's Coalition, attended a diocesan training program on a new curriculum published by the diocese on sexuality . . ."

The report was typical of many she made to the vestry on her activities. On September 11, 1988, just prior to her ordination to the priesthood, she told the vestry that her "plate is full" with ordination, EYC and her normal St. Luke's responsibilities.

Certificate of Endorsement for Ordination to the Priesthood for her was read at a vestry meeting on April 10, 1988.

The minutes note that "the vestry then discussed, in her absence, her qualifications, her abilities as she has demonstrated them in the parish and any reservations they had about her taking this next step in her career. The comments were all very positive and enthusiastic and there were no concerns. Mr. Johnson noted that people in the parish who originally had reservations about women priests have come to him since Anne has been at St. Luke's and expressed their approval of her. Mr. Charles Harner moved that the Certificate of Endorsement for Ordination to the Priesthood for Anne Hodges-Copple be approved. Mrs. (Miriam) Bly seconded and the motion passed unanimously."

On Saturday, September 24, 1988, she was ordained to the priesthood at St. Luke's and celebrated her first Eucharist the next day at the 10 a.m. service at St. Luke's. The Rt. Rev. Frank H. Vest, suffragan bishop, officiated for her ordination.

Johnson wrote in an October 6 St. Luke's Newsletter: "Anne's ordination was a beautiful and joyful celebration. Thanks to all of you who helped make it so, especially to Elizabeth (Hales) and our choir for the music and to Brenda Whisnant and her many helpers for the lovely reception.

Thanks, too, to Anne for her competent and cheerful ministry among us."

JANICE MELBOURNE CHALARON

"I have realized that perhaps the most important date in my association with the community at St. Luke's is my confirmation in 1985," the Rev. Mrs. Chalaron wrote in May 1992.

"My reasons for becoming an Episcopalian and a priest in the Episcopal Church are tied to that wonderful congregation at St. Luke's. Bob Johnson's preaching and loving concern, being a member of the choir, the ministry of Anne Hodges-Copple; all these wonderful people contributed to planting me firmly in this branch of the Church. Because of their effort and Christian love, whether I became an ordained person or not, I would always be an Episcopalian," she wrote.

At a vestry retreat at Browns Summit Conference Center on February 7 and 8, 1986, the minutes read that "Mr. Johnson has been consulting with Janice Chalaron, a St. Luke's parishioner, for one and one-half years about her call to the priesthood and has written to the Bishop on her behalf."

On March 26, 1986, the vestry endorsed her application to be considered for an internship. The endorsement, sent

to Bishop Robert W. Estill, said in part: "We found her to be poised, highly intelligent and self-assured. She exhibits a dedication to the goal of priesthood, a commitment to the Episcopal Church and a strong personal call to the ministry."

On June 8, 1986, the vestry was told her application for an internship had not been approved. The minutes read: "The rector informed the vestry that Janice Chalaron did appear before the Committee on Ministry and that after a close and debatable discussion, Bishop (Frank) Vest wrote a letter not admitting Janice to an internship next year. This is not a final and irreversible decision and she can reapply . . ."

Her reapplication at a later date proved successful. In an April 6, 1987, Newsletter Johnson reported that "Janice Chalaron who after recent interviews with Bishop Estill and the Diocesan Commission on Ministry has been approved for a one-year internship which is the next essential step in her process toward ordination."

Johnson at an April 12 vestry meeting reported the commission's approval. Minutes read that she "gained overwhelming approval" and that she would begin a one-year internship somewhere in the diocese beginning in June. The vestry will not need to interview her again. She will receive the Master of Divinity degree from Duke in May."

The June 16 Newsletter informed St. Luke's that "As her next step in the process toward ordination Janice Chalaron is serving a one-year internship at the Chapel of the Cross in Chapel Hill. We commissioned Janice for her ministry at the Eucharist on May 31."

At the January 24, 1988, parish meeting the minutes note "Janice Chalaron reported she has had an exciting year as intern at Chapel of the Cross where her work has included preaching, prison work, youth work and visiting in homes. She is a new postulant for ordination and is very pleased and looking forward to this new step in her career."

By June 7, 1988, she had returned to St. Luke's after her one-year internship in Chapel Hill. Johnson noted her return with this note in a newsletter: "We welcome back to St. Luke's Janice Chalaron who has completed a one-year ministerial internship in Chapel Hill. As a postulant for ordination and a graduate of Duke Divinity School, Janice will be assisting occasionally at St. Luke's (as lay reader, teacher, chalice minister) as she awaits the obligatory year of Anglican studies at an Episcopal seminary."

The vestry on October 9, 1988, gave unanimous endorsement to her application for Admission to Candidacy for Holy Orders.

The vestry's endorsement said in part: "We found that she has deepened her personal commitment to the Lord, has a strong presence of the Lord within her life, and has

exhibited perseverance and dedication toward accomplishing her goal of priesthood."

A note in the December 12 Newsletter said Bishop Estill on November 21 admitted her "as a Candidate for Holy Orders. Candidacy is the final step before ordination."

On March 12, 1989, Johnson reported to the vestry that "Bishop Estill informed Janice Chalaron last week she passed all seven areas of Canonical Examination which is a tremendous achievement. She will be attending Sewanee next year."

At the February 11, 1990, vestry meeting the Endorsement for Ordination to the Diaconate for "Janice Chalaron was read," the minutes read. "The vestry was asked to sign the original next Sunday after church. An interview is not required for this step in the process.

"Mr. (Bob) Horn moved to endorse Janice Chalaron for Ordination to the Diaconate. Mrs. (Patsy) Hull seconded and the motion passed unanimously."

After ordination to the diaconate on May 26, 1990, she became assistant to the rector at Holy Comforter Church in Burlington. The ordination service was held at St. Luke's and described later in a Newsletter as a "grand occasion."

The August 29, 1990, St. Luke's Newsletter contained this message from the new deacon:

Dear St. Luke's family:

I want to thank each and every one of you in the congregation for your support during my ordination process. Without your help and encouragement, the entire process could have become disheartening and discouraging for me. You are a wonderful church and are truly "family" for me, Pierre, Wolf, Katherine and Crystal.

The gift of money for vestments is also greatly appreciated. When you come to Holy Comforter in Burlington, I will dazzle you with my new alb and stoles!

Once again, thank you for helping "launch" me into ministry, and please come to visit and worship with us.

Godspeed,

Janice Melbourne Chalaron

Her ordination to the priesthood occurred a year later (May 26, 1991) at the Church of Holy Comforter in Burlington. St. Luke's choir, of which she had been a member, participated in the service.

ELIZABETH PEABODY WADE GRANT

The Rev. Mrs. Elizabeth (Betty) Grant calls herself the "Episcopal presence" at Duke where she is part-time chaplain in the Duke University Medical Center.

In June of 1984 she began "serious talks with Bob (Johnson) about the calling to the diaconate," discussions which resulted in Bishop Robert W. Estill's approval of Johnson's recommendation that she be considered for the ordination process.

Johnson had written his letter in September, the bishop gave his approval in October and in November St. Luke's vestry endorsed her pursuit for ordination.

In May 1985 she received the Commission on Ministry's approval for a year's internship at St. Stephen's Episcopal Church in Durham.

About halfway through her internship year at St. Stephen's the Commission on Ministry endorsed her for admission to postulancy.

A February 5, 1986, St. Luke's Newsletter informed the parish: "After meeting with the Commission on Ministry in January, Betty and Anne both received unanimous endorsement for admission to the postulancy, which is a major step in the ordination process. And on January 6, Bishop Estill did indeed admit these two to the postulancy for Holy Orders."

St. Luke's in the April-June period of 1986 found itself involved with three people in varying stages of the ordination process, a situation noted in the May 22, 1986, Newsletter.

Under a heading "We Lose Two and Regain One" Johnson noted: "Not only will Brooks be leaving for Charlotte, but

also Anne Hodges-Copple will be completing her internship at St. Luke's and returning with John to her home parish in Chapel Hill. For myself personally and on behalf of the entire parish, I express to Brooks and Anne deep appreciation for their ministry among us.

"Sunday June 8, will be the last Sunday at St. Luke's for Brooks and Chris and Martin Graebner and for Anne and John Hodges-Copple.

"The good news (thank God!) is that Betty Grant will be returning to us after successfully completing her intern year at St. Stephen's. Betty's first Sunday back at St. Luke's will be June 22!"

(Brooks Graebner was ordained a deacon at St. Luke's on April 21 and left in June to become assistant to the rector at St. Peter's Episcopal Church in Charlotte. On his departure in a message to the church he said: "When I came, I was merely an emergency substitute organist; the fact that I am now a deacon in the church says much for the encouragement and support that you and Bob have given me and my family." Graebner presently is rector at St. Matthew's Episcopal Church in Hillsborough.)

In September 1986 Mrs. Grant began a three-year program of instruction for vocational (permanent) diaconate, a process she described in May 1987 as: "To be 'in process' for ordination is difficult, at best, and being 'in process' for an order long in disuse whose requirements are being

worked out as we go along, is not only difficult, but isolating and unsettling. All of which is 'good for one's growth' of course, but I wanted St. Luke's family to know that their love and support is of critical importance to me."

Minutes of a vestry meeting on January 10, 1988, described the function of a vocational deacon. The minutes read:

"Mr. Johnson brought before the vestry Mrs. Grant's application for candidacy in her process toward ordination as a vocational deacon. The process involves identifying, screening and training candidates who feel God's will for their lives to be ordination to the vocational diaconate as opposed to ordination to the priesthood. The vocational deacon embodies for the church servanthood to the world in the name of Christ. Vocational deacons are volunteers, receiving no salary. The program is new to the diocese. The vestry must periodically endorse candidates as they move through each step of the process from intern to postulant to candidate. At this time the vestry must interview Mrs. Grant, and if it endorses her admission to candidacy, sign a certificate of endorsement which goes to Bishop Estill."

Mrs. Grant told the vestry that "she is talking with the bishop about the possibility of serving as a part-time non-stipendiary chaplain to out-of-town Episcopal patients at Duke Hospital."

The vestry gave its endorsement "with enthusiasm" along with a request that she be assigned to St. Luke's as her base parish, "liturgically and pastorally, once she is ordained."

In June she received approval from the Commission on Ministry for ordination to the diaconate and in September approval from the Standing Committee.

In a November 7, 1988, Newsletter Johnson reported the approval and noted that "Betty is in her final year of training for the vocational diaconate and may be ordained as early as next June."

Ordination arrived on June 17, 1989, with the diocese's two bishops, the Rt. Rev. Robert W. Estill and the Rt. Rev. Frank H. Vest, suffragan bishop, participating in the service at St. Luke's.

The church's June 1 Newsletter contained in part a personal message: "It has been five years since I knew that I must consider a very special vocation, and four years since I began the process toward ordination . . . Through all this time you have been my supporting family . . . necessary to win through to my goal."

The month after her ordination she was assigned by Bishop Estill and accepted by Dr. James Travis, head of the Pastoral Services Department at Duke University Medical Center, the position of part-time chaplain and "Episcopal Presence" at Duke.

In a note to St. Luke's congregation in the September 5 Newsletter the new deacon wrote: ". . . Because of this generosity (gifts on her ordination) I have been able to indulge myself by ordering custom-made stoles - - selecting materials and symbols that exactly suited my tastes. In addition, I now have a fine start to my discretionary fund, thanks to gifts made directly to it . . ."

CHAPTER SIX

*Happy is a house that
shelters a friend." --*

Ralph Waldo Emerson (1803-1882)

Relationship: Congregation/Priest

When St. Luke's rector, the Rev. Robert C. Johnson Jr., returned from his sabbatical at the close of 1986, he felt the year "one of the most eventful years he can remember in his tenure," according to the minutes of the vestry retreat at Browns Summit. The session was held February 20-21, 1987.

He listed some of the highlights as the purchase and installation of the carpet; resurfacing the driveway; the bell unexpectedly made possible and ordered; confirmation or receiving of a large class; success of the supper groups that were an "amazing source of life for the parish;" and "the parish was cared for faithfully" during his absence.

Minutes for the session continue thusly:

"Mr. Johnson observed that the big event of the year for him was his study leave, which was restorative and renewing. One of the most helpful things to come out of his leave was his in-depth study of Long Term Pastorates (LTP's). This subject is of particular significance to him and to St. Luke's because he has been our rector for twelve years, and that qualifies as a LTP. A study done by the Alban Institute (reported in New Visions for the Long Pastorate) found that there are potential

advantages and disadvantages of an LTP. He summarized the key findings of this research.

Advantages (Potential):

- 1) Makes possible deeper knowledge and deeper relationships
- 2) Allows cumulative developing relationship -- "shared memories"
- 3) Greater continuity and stability of leadership (LTP is one of the few remaining sources of stability for a mobile society)
- 4) Opens the possibility for honesty to develop between pastor and people -- the willingness to risk honesty with each other comes with trust
- 5) May mean more and deeper participation in the community outside the parish by the pastor
- 6) Special benefits for the pastor and his family.

Disadvantages (potential):

- 1) Limitations -- may limit congregation to a narrowness of vision determined by the pastor's own vision -- church may deteriorate in areas where pastor is weak. No incentive for those who leave the church because of preacher to come back
- 2) Overidentification between parish and pastor -- friendships may get in the way of pastoral effectiveness
- 3) Gap may begin to develop between pastor and a growing number of parishioners. An "in-group" may develop which reflects the agenda of the pastor, tending toward making the pastor autonomous
- 4) A stagnant, ineffective climate may develop
- 5) "Burnout" danger among faithful leaders if pastor calls on the same people too often
- 6) Negatives mount and a downward spiral may begin

7) People and pastor feel they are helplessly stuck with each other.

All the disadvantages can be guarded against with constant care. If prevention is exercised, the advantages can outweigh the disadvantages. How?

Ways to Keep the LTP Healthy:

*** Must deal productively with conflict. The more honest we are, the more conflicts we will have -- must be able to problem solve together and work amicably toward a solution rather than assigning blame. Parish can help by accepting priest as human, insist he/she remain that way -- parish must allow the priest room to fail.

*** Parish can help foster healthy LTP by caring for the priest, each other, and the greater community outside the parish. This kind of caring parish can outweigh much the priest does. Parish must be open to new ideas, new programs, and open and welcoming of new people. Time to worry is when parish doesn't want anything changed, not willing to make new members part of the community.

*** The GAP between pastor and growing number of parish: research shows that the longer the pastor is in the parish, the higher the level of trust on the part of the congregation on a personal level. But corporate trust level goes down -- trust in his ability to lead the congregation as a whole through difficult choices and problems. Pastor and parish must work together closely to develop strategies to keep the gap narrow or prevent it.

Some ways to prevent the GAP:

- 1) Invite a group of laypersons to agree to help keep the gap from opening by monitoring
- 2) Insist that pastor continue to grow personally and professionally by continuing education
- 3) Maintain and solicit quality feedback. Doesn't mean implementing everybody's opinion, but must take seriously so that people will feel listened to and understood
- 4) Watch for "burnout" on everybody's part. Danger signal is when you stop having fun at what you do
- 5) Maintain parish democratic/representative process. In most parishes there are two congregations: "A" group accounts for 80% of the budget and leadership and is made up of 20% of the congregation; "B" group is made up of 80% of the membership and accounts for 20% of the budget and leadership. In a LTP congregation "A" represents more and more the age, theology and lifestyle of the pastor, because the pastor exercises much more selective control over the congregation than they

are aware of. May manipulate the "A" group. Congregation "B" feels more and more left out and like outsiders. they feel unneeded and unwanted if not in group that mirrors pastor. LTP must insure that **DIVERGENT** viewpoints are heard and encouraged before decisions are made. People must feel that their viewpoints are appreciated and understood.

At the close of the rector's discussion of LTP's the minutes read: "Having been alerted to the need for constant vigilance to keep our LTP healthy, the vestry will work with the rector to seek ways to do just that."

Prior to the vestry retreat Johnson had noted in the January 4, 1987, Newsletter his appreciation for his study leave.

He wrote: "It's good to be home again! My three-month study leave was exactly what I needed, and I hope that you will notice that a refreshed and renewed rector is also beneficial to you. Thank you for caring enough about me and the quality of our life together that you will allow me that sabbatical time every five years."

During the past five years -- as in earlier periods during his tenure with St. Luke's -- he had made numerous references to his relationship with St. Luke's.

Typical of his comments are several made at the vestry retreat on April 29, 1989. Minutes of the retreat summarize his report: "St. Luke's has fewer obvious problems than most other Episcopal churches. He is increasingly more aware of this through his work on the Standing Committee of

the diocese where he finds there is a lot of turmoil in many churches due to local disagreement and personal conflicts between clergy and laity. Mr. Johnson is thankful for the environment at St. Luke's and believes it reflects positively on St. Luke's parish."

At the same time, however, he expressed his "greatest fear is that he might stay too long at St. Luke's when bad things begin to happen between parish and clergy and everyone gets bored."

At the same retreat the minutes show that "Mr. Johnson believes developing relationships on an informal basis with parishioners is very important so that a personal relationship has already been established before a time of crisis occurs."

He listed some of his policies:

- o Open door at the office because he does have a frustration when he cannot get to everyone -- open door is definitely not true at all churches;
- o Tuesday is his day off unless someone has surgery and he does visit those persons in the hospital on the day of surgery;
- o He takes alternate Saturdays off and works about 55 hours per week including sermon preparation and study;

- o He does not accept personal payment for weddings, counseling or baptisms, but will accept money for his discretionary fund;
- o Before performing a wedding he does require three pre-marital sessions with the couple during which time discussion includes money, sex and in-laws.
- o He does not perform weddings at other Durham churches and tries to discourage them at Duke Gardens.

The St. Luke's congregation has responded to Johnson's ministry in many ways, both with their personal comments to him and with demonstrations of their relationship at church events and services. At a service on April 1, 1990, the church surprised him with a special ceremony marking his 15th year of tenure at St. Luke's. His heartfelt remarks after various presentations had been made were reinforced in the May 14, 1990, Newsletter in which he wrote:

"Connie and I deeply appreciate the surprise celebration of our 15th anniversary at St. Luke's on April 1. Fifteen years of shared work and friendship is a treasure that we value very highly. Thank you for giving us that treasure."

Later in the summer of 1990 communicants of St. Luke's staged a celebration of Johnson's 25th anniversary of his ordination.

A note in the August 29 newsletter said:

"Your surprise celebration of the 25th anniversary of my ordination to the priesthood was a highlight of my summer. The reception was elegant and delicious, and the gift of \$2,000 left me almost -- but not quite -- speechless. Thank you for your affection and your generosity. You are a pleasure to work with."

At both of the 1991 and 1992 parish meetings Johnson again expressed his feelings about his association with St. Luke's.

The 1991 meeting was held on January 20 -- shortly after the occupation of the new parish hall -- at which he commented "he did not experience the pain many rectors have during such projects" and that he "remains the envy of all of my colleagues."

At the 1992 parish meeting -- a covered-dish luncheon after church on January 26 -- he recalled his association with St. Luke's, discussed the issue of long-term pastorates and revealed during the year 1991 he had turned down an opportunity to leave St. Luke's for another pastorate.

He said he had listened "to his heart, not his head."

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